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Bible Studies in the Life of Paul

A. T. Sell

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BIBLE STUDIES
IN THE LIFE OF PAUL

HISTORICAL AND CONSTRUCTIVE

By

HENRY T. SELL, D.D.

Author of "Bible Study Text Books"

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PREFACE

The book of Acts shows in a very graphic way the rapid growth and marvelous progress of Christianity in the midst of great opposition. We see in process of fulfillment the promise of Jesus Christ to his disciples that they should receive power after the Holy Ghost had come upon them and that they should be witnesses unto Him "both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." Those were earnest times and full of stirring events, when men went forth to conquer a hostile world not with swords, but by the preaching of a gospel of peace and good will As soon as this proclamation was made in Judea and Samaria a new instrument was chosen by Jesus Christ, in Paul, to carry His message to the uttermost part of the earth. He thus became at once the chief character in the larger work of planting and developing churches outside of Palestine. The study of Paul's life shows the difficulties encountered, the doctrines taught, and the organization perfected in the early churches. "We here watch the dawn of the gospel which the Savior preached as it broadens gradually into the boundless day."

Bible Studies in the Life of Paul is designed to follow the author's Bible Studies in the Life of Christ and to show the work of the Great Apostle in carrying the gospel to a Gentile world. The aim is to present the work of Paul in a constructive and historical way. While there has been a careful consideration, on the part of the author, of disputed questions, only conclusions upon which there is a general agreement amongst scholars, and which can be consistently held, are presented. The great main facts of Paul's life and work stand forth unchallenged and the

emphasis is placed upon them. This book is divided into three parts, Paul's preparation for his work, his missionary journeys, and his writings. This is a text book, and, with the analysis of each study and questions, is prepared for the use of normal and advanced Sunday-school classes, teachers' meetings, schools, colleges, and private study. This is the sixth book of the kind which the author has prepared and sent forth. The large favor with which the other books have been received, and the desire, first of all, of making the life and work of Paul even better known, have been the motives which have led to its preparation.

HENRY T. SELL.

PUBLISHER'S FOREWORD

Fifteenth Edition

The function of a true teacher is to do for the mind what the road maker does for the wilderness. As the surveyor lays out roads for travellers, so a faithful instructor prepares highways for the mind. Such a teacher was Dr. Henry T. Sell. He possessed the valuable faculty of arranging Biblical subjects in clear outlines. To follow such a teacher is a student's delight. Under such instruction much more is learned and what is taught is more easily understood.

Bible Studies in the Life of Paul is excellent proof of the unique skill of Dr. Sell. As the reader browses on the simple, clear, satisfying lessons of the book Paul, the Apostle, lives again and his course is followed from beginning to end. The great events of his life are so arranged as to assure retention and such detail is appropriately supplied as will help the student to see the great Apostle's life and work as a complete whole. It is wholly faithful to the Scriptural account of Paul. His missionary journeys are outlined and illustrated with maps. The profound epistles he sent to the churches are analyzed and their essential meaning explained.

For private study it is a satisfactory guide. In classwork, groups of young people or adults will realize a harmonious and progressively pleasing program of studies. As a handy volume on the life and work of the Apostle Paul it is a good book to have ready for use. The publishers feel that in issuing another edition of Dr. Sell's *Bible Studies in the Life of Paul* they are justifying the faith of those who in the past have used this book and they are sharing with the people of today a means of Christian education and service.

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1. PAUL'S PREPARATION

STUDY I

EARLY LIFE

ANALYSIS

The Place of Paul—The Man. The Work of the Apostle. The Leading Thought.

Birth—Place. Time. Family.

Training—Home. Mental, Moral and Religious. Industrial.

The World as Paul Saw It—The World. Political. Religious. The Difficulties.

Bible Studies in the Life of Paul

I. PAUL'S PREPARATION

STUDY I

EARLY LIFE

THE PLACE OF PAUL

The Man, Paul, judged by the influence he has exerted in the world, is one of the greatest characters in all history. He is pre-eminent not only as a missionary, but as a marvelous thinker and writer. "He was a personality of vast power, force, and individuality." There are some men who seem to be born and prepared to do a large work for the world; Paul makes the impression upon those who carefully read the record of his life that he stands first in this class of men.

The Work of the Apostle.—As John the Baptist preceded Christ and prepared the way for His coming, so Paul succeeded Christ and went throughout the heathen world proclaiming that the Christ had come, and calling upon all men, Jews and Gentiles, to repent and accept Him as their Lord and Savior. So wide was his work as a missionary of the cross, and an interpreter of the Christ, that a certain class of critics have sought to make him the creator of Christianity, as we know it; a position which Paul would be the first to repudiate. He sought of himself, before he was apprehended by Christ on the way to Damascus, to drive Christianity from the face of the earth.

The Leading Thought in Paul's mind, after his conversion, was personal devotion to Christ; this was the mainspring of every act. He said, "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me" (Gal. 2:20). "For me to live is Christ" (Phil. 1:21). In his letters to the churches which he founded, there are found no picturesque descriptions of cities or of scenery; his one thought is to make known the Christ. He says, writing to the Corinthian church, "and I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and Him crucified" (1 Cor. 2:1, 2). In the evangelization of the heathen world, for which task he had been set apart by the Holy Spirit (Acts 13:2) and which he had accepted with all his heart, it is not only his leading, but his only thought to make known Jesus Christ as Lord and Savior.

To miss this supreme purpose of Paul in the study of his life is to miss its whole significance (Phil. 2:1–11; Col. 1:12–20).

BIRTH

Place.—The world is interested in the birthplaces of its great men. Some of these birthplaces are in doubt. There is no doubt about the place in which Paul was born. He says, in making a speech to the Jews, "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia" (Acts 22:3). This city was the capital of Cilicia and was situated in the southeastern part of Asia Minor. It was but a few miles from the coast and was easily accessible from the Mediterranean sea by a navigable river. A large commerce was controlled by the merchants, on sea and on land. Tarsus, while one of three university centers of the period, ranking with Athens and Alexandria, was an exceedingly corrupt city. It was the

chief seat of "a special Baal worship of an imposing but unspeakably degrading character."

Time.—The date of Paul's birth is nowhere recorded, but from certain dates given in the Acts, from which we reckon back, it is thought that he was born about the same time as Jesus Christ.

Family.—We are left, in this matter, without any uncertainty. Paul says, "I am a Pharisee, the son of a Pharisee" (Acts 23:6). I was "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a Pharisee" (Phil. 3:5). Paul's father and mother were Jews of the stricter sort. The expression which Paul uses, "An Hebrew of the Hebrews" is very significant. The Jews of the Dispersion were known at this time as Hebrews and Hellenists. The Hebrews clung to the Hebrew tongue and followed Hebrew customs. The Hellenists spoke Greek by preference and adopted, more or less, Greek views and civilization. Paul had a married sister who lived in Jerusalem (Acts 23:16) and relatives in Rome (Rom. 16:7, 11).

TRAINING

Home.—The instruction received in the home has often more influence and is more lasting than any other. Paul received the usual thorough training of the Jew boy accentuated in his case, in all probability, by the open iniquity which was daily practised in his native city. We never hear him expressing any regret that he received such thorough religious instruction at the hands of his parents.

Mental, Moral, and Religious.—Good teachers were employed to instruct the boy, who was afterwards to make such a mark in the world. After going through the school, under the care of the synagogue at Tarsus, he was sent to Jerusalem to complete his education. Paul, speaking in this chief Jewish city, says, I was "brought up in this city at the feet of Gamaliel, and taught accord-

ing to the perfect manner of the law of the fathers" (Acts 22:3). It is very evident that He had a profound knowledge of the Scriptures from the large use he makes of them in his Epistles. He seems also to have been quite well acquainted with Greek philosophy and literature. He quotes from the Greek poets, Aratus, Epimenides, and Menander. No man ever studied men and the motives which actuate them more than he. His inward life was pure (Acts 23:1; 24:16). Paul differed from Christ in that he was a man who sought the cities and drew his illustrations from them, while Christ was much in the country and drew his illustrations from country life. But in this study of and work for the city Paul was but carrying out the commands of Christ.

Industrial.—It was required of every Jew father that his boy should learn some trade by which he might support himself should necessity require it. It was a common Jewish proverb that "he who taught his son no trade taught him to be a thief." Paul was taught the trade of tent making. "The hair of the Cicilian goats was used to make a cloth which was especially adapted for tents for travelers, merchants, and soldiers." He afterwards found this trade very useful in his missionary work (Acts 18:3; 20:34; 1 Cor. 4:12; 1 Thess. 2:9; 2 Thess. 3:8).

THE WORLD AS PAUL SAW IT

This World was very different from the world as we see it to-day. This makes it difficult for us to appreciate his work at its full value. Now, Christianity is the great religion of the world; then it was unknown, outside a very limited circle of believers. The state and society were organized upon a different basis and were in strong opposition to the new religion.

Political.—The world was under the dominion of the Romans. They, in conquering it, broke down the barriers that had separated tribe from tribe and nation from

nation. Yet it was a comparatively small world for all interests centered about the Mediterranean Sea. Before the Romans the Greeks had been in possession of a part of this world and had permeated and penetrated the whole of it, with their art, language, and commerce. With the upheavals of war and the tribulations that had befallen the Jews, they were everywhere scattered abroad and had their synagogues in most of the cities.

Religious.—For the Romans, Greeks, and conquered nations and tribes, it was an age of scepticism. While the gods and goddesses in the great heathen temples still had their rites and ceremonies observed yet the people, to a large degree, had ceased to believe in them. The Roman writers of the period are agreed in the slackening of religious ties and of moral restraints. Yet it was the policy of the state to maintain the worship of the gods and goddesses. Any attack upon them or their worship was regarded as an offense against the state.

The Difficulties of the situation were threefold: (a) To seek to overturn the religion of the state constituted an offense which was punishable by stripes and imprisonment; (b) To rebuke men's sins and the evils of the times stirred up bitter opposition on their part; (c) To proclaim a crucified and risen Christ as the Messiah to the Jews, when they expected a great conquering hero, often excited and put them in a rage.

That Paul could preach Christ and establish churches, under all the opposition that he encountered, shows how fully and implicitly he believed in his Lord.

QUESTIONS

What impression has the man, Paul, made upon the world? What was his work as an apostle? What his leading thought? Where is the place of his birth? What can be said of his family? How was he educated and trained, in the home, in school, and for a trade? What was the political and religious condition of the world as Paul saw it? What were the three difficulties in the way of his work in preaching Christ?

I. PAUL'S PREPARATION

STUDY II

CONVERSION

ANALYSIS

Paul the Persecutor—Order of Events. The Inevitable Conflict. Cruelty of the Persecutor.

Conversion—Cause. Effects (physical, mental and spiritual, penalty, relief to the Christians, triumph of Christ, and estimates of the results).

Period of Waiting—Retirement of Paul. Reasons. The Gospel for the Gentiles. Paul Brought to Antioch.

I. PAUL'S PREPARATION

STUDY II

CONVERSION

PAUL, THE PERSECUTOR

Order of Events.—It seems to be quite evident, when Paul finished his studies in Jerusalem, that he left the city and engaged in work somewhere else, during the years when John the Baptist and Jesus were preaching and teaching. In all probability he did not return until after the crucifixion and resurrection of Christ.

Paul first appears in the narrative of the Acts, under the name of Saul, at the martyrdom of Stephen, where he takes charge of the clothes of the witnesses (Acts 7:58, 59).

From the Ascension of Christ to the martyrdom of Stephen is an important period in the history of the infant church. On and after the day of Pentecost (Acts 2) the apostles and followers of the risen Lord assumed a very bold attitude. They did not hesitate to speak openly in the temple (Acts 3:12–16) of the crime of putting "The Prince of Life" to death and asserted that He was risen from the dead. The priests and Sadducees strongly objected to this kind of preaching (Acts 4), laid hands upon the preachers, and put them in prison. When they were examined the next day before (Acts 4:5–13) the Jewish tribunal, the apostles spoke even more boldly of Jesus and his resurrection and refused to be silenced (Acts 4:13–20, 33). Again an attempt was made to stop the preaching of the apostles, but they refused to keep still (Acts

5:16–33). A remarkable prison deliverance by the "Angel of the Lord" (Acts 5:19, 20) gave them great courage in proclaiming "all the words of this life."

At this point Gamaliel (Acts 5:34–42) proposes in the Jewish council a new policy, which was to let the followers of Christ alone, arguing that then they would speedily give up their preaching. This policy was adopted (Acts 5:40). But with the election of Stephen as a deacon (Acts 6:1–8) the followers of Christ began to multiply with great rapidity and it was soon seen that "the let-alone policy" was a mistake (Acts 6:9–15). Persecution again breaks out which results in the death of Stephen (Acts 7), the bringing out of Saul as the arch persecutor, and the scattering of the church (Acts 8:1–4).

The Inevitable Conflict.—Had the early Christians been content to have proclaimed Jesus Christ to be but a great teacher and prophet, they would in all probability have become a Jewish sect and been speedily lost to sight. But extraordinary claims were put forth that Jesus Christ was the promised Messiah (Acts 2:25–40), the Son of God (Acts 3:26), the Forgiver of sins (Acts 2:38; 5:31), that He was risen from the dead (Acts 4:33), that obedience to Him was above that to the Jewish rulers (Acts 4:18–20), that the Jews had wickedly slain Christ (Acts 3:14, 15), and that salvation was only through Him (Acts 4:12). Further than this they wrought miracles in the name of Jesus Christ (Acts 3:2–8, 16; 2:43; 5:12).

It was very soon plainly seen that Christianity could keep no truce, and proposed to keep no truce, which called in question or denied the supremacy of Christ.

The Cruelty of the Persecutor.—To a man of Paul's temperament and zeal there could be no half way measures in a case like this. He could not be content to bide his time. Either the claims of Christ were true or false. If false, then they were doing harm and His doctrine and teaching must be eradicated at any cost. All the aggressive forces of the Jews found a champion in this Saul of

Tarsus. Drastic measures were at once inaugurated. There was to be no more temporizing. The cruelty and thoroughness of the persecutor, in his work, are shown in his instituting a house to house canvass seeking for the Christians and sparing neither age nor sex (Acts 8:1, 3).

In the first persecutions the Jews had been content to arrest and imprison those who publicly preached Christ, but now the policy was changed and Christianity was to be exterminated root and branch. All believers in Christ were to be hunted out.

The character of Saul, the arch persecutor, is shown in the characterization of him by Luke, when he represented him as breathing out, "threatenings and slaughter against the disciples of the Lord" (Acts 9:1).

CONVERSION

Cause.—The book of the Acts, opened at one place, shows a fierce hater and persecutor of the Christians (8:3), opened at another place it shows this same persecutor as an ardent and enthusiastic preacher of the faith in Jesus Christ (13:16–39). We seek for the cause of this remarkable change. Luke tells us that Saul was on his way to Damascus, seeking victims for his persecuting zeal, when Jesus suddenly appeared to him and Saul was changed from a persecutor to a believer in Christ (Acts 9:3–7). The account is very brief. For an event which has had such tremendous results, the narrator is very reticent; a light from heaven, a voice speaking, and a person declaring that He is Jesus. Paul gives us two accounts of his conversion and how it took place (Acts 22:6–15; 26:12–18). The men who were with Paul saw a light and heard a voice, but not what was said. It is impossible to describe or exaggerate what took place in Paul's mind in those brief moments while Jesus talked to him; but his beliefs, and his whole life plan were radically changed. It had been well if no explanation of this conversion had been attempted and the great fact had been

left to stand as it does in the Acts. Attempts, however, have been made to minimize the power of this conversion and the marvelous and sudden change it wrought in the character and life of Paul. Some critics seeking a natural, rather than a supernatural, cause have attributed to Paul certain compunctions of conscience and misgivings about his persecution of the Christians, together with a hot day and a certain temperament, which led him to have a subjective experience, which he thought was real. But there is no recorded evidence forthcoming that Paul ever had any compunctions of conscience about persecuting the Christians. Paul was an honest man to the very core of his being; in the two accounts he gives us of this conversion, and in incidental references to it, he never even hints at any such state of mind. The expression used by Jesus, "It is hard for thee to kick against the pricks" (Acts 9–5), of which so much has been made, means no more than that Saul's opposition and hard work against the Christians (Acts 8:3; 9:1), would be of no avail. In doing what he did Paul thought he was doing God's service. Again the language which Paul uses and the references which he makes to this appearance of Christ forbid us to think that it was only a mere vision of Christ which he saw. "He ranks it as the last of the appearances of the risen Savior to His disciples and places it on the same level as the appearances to Peter, to James, to the eleven, and to the five hundred" (1 Cor. 15:1–8). In these appearances Jesus had eaten with his disciples and been touched by them (John 20:24–31; Luke 24:36–43), appearing as a real being, according to the narrative.

"It was the appearance to Paul of the risen Lord, which made him a Christian, gave him a gospel to preach, and sent him forth as the apostle of the Gentiles."

The time of Paul's conversion was about 36 A.D.

Effects.—There is no question as to the very marked results which followed the appearance of the risen Lord to Saul on the way to Damascus.

1. Physical. He was smitten with blindness (Acts 9:8), and was without food for three days (Acts 9:9). His sight was restored by Ananias at the command of the Lord (Acts 9:15–18).

2. Mental and spiritual. His whole outlook upon life and its significance was changed. He received baptism and was filled with the Holy Spirit (Acts 9:17). From being a persecutor he became an enthusiastic witness for Christ (Acts 9:20–22).

3. Penalty. The consequences of his former course of action were visited upon him; for the Jews sought to kill him and the disciples of Christ were at first afraid of him (Acts 9:23–26). But Barnabas vouched for his sincerity (Acts 9:27).

4. The relief to the Christians at Damascus, when Saul was converted, was very great. They had looked forward to his coming with dread.

5. The triumph of Christ. In Paul Christianity won its most efficient missionary and, next to Christ, its greatest thinker, preacher, and teacher.

6. The estimates of the results of this conversion of Saul cannot be too large; they are world wide.

PERIOD OF WAITING

Retirement of Paul.—From the conversion of Paul (Acts 9:3–7) to his call to the missionary work (Acts 13:2) is a period of about ten years. During this time we have only incidental notices of him and what he was doing. When we think of it there is nothing strange in this retirement. It is the divine method, as in the case of Moses, when a man is to do a very large work for God that he should be well prepared for it. The chief scripture notices of this period of retirement are found in Acts 9:19–30; Gal. 1:15–24; (Acts 11:25–30; 12:25). From these notices it is quite plain: (a) That Paul retired into Arabia. (b) That he preached in Damascus and Jerusalem, but was compelled to flee from both cities on

account of the persecutions of the Jews, who sought his life. (c) That he went to Tarsus and "into the regions of Syria and Cilicia." (d) That he came to Antioch, where there was a great revival (Acts 11:25–30), at the solicitation of Barnabas. Luke in his account (Acts 9:19–30) does not mention the trip to Arabia spoken of by Paul in his epistle to the Galatians (1:15–24). It must be remembered however that each is writing from a different point of view. Luke is a historian recording only the most salient facts and passing over the mention of many events. We see this in the compression in eight and a half short chapters of the events of the three missionary journeys. Paul writing to the Galatians is anxious to establish the fact that he received his commission, as an apostle, not from man, but from Christ himself (Gal. 1:1); hence he enters more into details and we get from him the inside view. The accounts of Luke and Paul if read carefully, keeping in mind all the circumstances, are seen not to be in any way antagonistic, but to supplement each other.

Reasons.—Many reasons have been given for the retirement of Paul to Arabia, and what seems to be the period of comparative inactivity that followed it.

1. Fierce opposition on the part of the Jews whenever Paul attempted to preach, as in the cities of Damascus and Jerusalem.

2. A preparation of mind and heart for his great work. As a thinker he needed to look upon all sides of the gospel, which he was afterwards to preach so effectively to the Gentiles.

3. A careful rereading of the Old Testament. As a Jew he had read the Scriptures in one way, now he reread them seeing Christ there.

4. System of doctrine. He may at this time have wrought out that magnificent system of Christian doctrine which he afterwards presented to the churches in his Epistles.

The Gospel for the Gentiles.—While Paul was waiting for the call to his great missionary work there came a new crisis in the history of the early church, and a new era was inaugurated. In the tenth and eleventh chapters of the book of Acts Luke tells us of the conversion of the Gentile Cornelius, "a centurion of the band called the Italian band" (Acts 10:1–8), and of the instructions given to Peter to receive him (Acts 10:9–44).

Cornelius was the first Gentile convert and we note here the beginning of the preaching of the gospel to the Gentiles, which was to have such large results. "The day of Pentecost, the conversion of Saul of Tarsus, the call of Cornelius and the foundation of the Gentile church at Antioch are, if we are to pick and choose amid the events related by Luke, the turning points of the earliest ecclesiastical history." How great and epoch making was this new departure of preaching the gospel to the Gentiles, and receiving them into the church, is shown in the eleventh chapter of the Acts (11:1–18) where, when Peter goes up to Jerusalem, he is put on the defensive and compelled to explain why he received Cornelius into the church. When however the matter was fully explained the early disciples rejoiced over the fact that to the Gentiles was granted by God repentance unto life (Acts 11:18).

Paul Brought to Antioch by Barnabas, on account of the revival that had broken out in that city, is another step which he takes up to his work as the great missionary to the Gentiles (Acts 11:25–26). It was here that the disciples were first called Christians (Acts 11:26). It was from this city that Paul went forth on his missionary journeys and it was here that he returned (Acts 13:1–3; 14:26; 15:24–41; 18:22; 18:23).

"Antioch was the capital of the Greek kingdom of Syria, and afterwards the residence of the Roman governor of the province. It was made a free city by Pompey the Great, and contained an aqueduct, amphitheater,

baths, and colonnades. It was situated on the Orontes about twenty miles from the mouth of the river. Its seaport was Seleucia. It was intimately connected with apostolic Christianity. Here the first Gentile church was formed" (Acts 11:20, 21).

QUESTIONS

Give the order of events which led to the persecution in which Paul was so prominent. Why was the conflict between Christianity and Judaism inevitable? What can be said of the cruelty of Paul, the persecutor? Give the cause of Paul's conversion. What were some of the effects? What can be said of the period of waiting; the retirement of Paul? What are some of the probable reasons for this retirement? What can be said about the beginning of the gospel to the Gentiles? By whom was Paul brought to Antioch and for what purpose? In what relation does Antioch stand to the missionary journeys of Paul?

II. PAUL'S JOURNEYS

Acts 13:1–28:31

STUDY III

FIRST MISSIONARY JOURNEY

Scripture, Acts 13:1–14:26

ANALYSIS

Introduction to the Three Missionary Journeys—The call. The Significance. Extent and Time. The Record. Other Long Journeys. Method of Work and Support. The Message.

The First Journey—Preparation. Companions. Paul Comes to the Front. Time and Extent. Rulers.

The Itinerary—Salamis. Paphos. Perga. Antioch. Iconium. Lystra and Derbe. The Return Journey.

The Jerusalem Council—One Problem of the Early Church. The Decision of the Council.

ILLYRICUM
BLACK SEA
ROME
ITALY
MACEDONIA
BEREA
THESSALONICA
APOLLONIA
AMPHIPOLIS
PHILIPPI
NEAPOLIS
THRACIA
BITHYNIA
PONTUS
TROAS
MYSIA
PHRYGIA
GALATIA
ANCYRA
PESSINUS
CAPPADOCIA
LYDIA
LYCAONIA
ICONIUM
LYSTRA
DERBE
TARSUS
AEGEAN SEA
ATHENS
CORINTH
CENCHREA
EPHESUS
ANTIOCH
CARIA
PISIDIA
PERGA
ATTALIA
CILICIA
SELUCIA
ANTIOCH
SICILY
CRETE
GREAT SEA.
PAPHOS
CYPRUS
SALAMIS
CÆSAREA
JERUSALEM
SYRIA
PALESTINE
EGYPT
THE PROBABLE COURSE OF THE FIRST JOURNEY
ACTS 13:1 TO 14:26
THE PROBABLE COURSE OF THE SECOND JOURNEY
ACTS 15:36 TO 18:22
OUTLINE MAP
ILLUSTRATING THE FIRST AND SECOND MISSIONARY JOURNEYS OF PAUL

II. PAUL'S JOURNEYS

Acts 13:1–28:31

STUDY III

FIRST MISSIONARY JOURNEY

Scripture, Acts 13:1–14:26

INTRODUCTION TO THE THREE MISSIONARY JOURNEYS

Before taking up the study of the first missionary journey, attention is called to certain points which should be considered in regard to all three of them (Acts 13:1–21:17).

We have now arrived at what we might call the watershed of the Acts of the Apostles. Hitherto we have had various scenes, characters, personages to consider. Henceforth Paul, his labors, his disputes, his speeches, occupy the entire field, and every other man who is introduced into the narrative plays a subordinate part.

Our attention is now turned from the Jewish world, considered so largely in the first twelve chapters of the Acts, to the heathen world and the struggle which Paul and his fellow laborers had with it, in bringing it to Christ.

The Call to this work was by the Holy Ghost in the city of Antioch (Acts 13:1–4). Luke says, "As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2, 4). Contrast this with the beginning of the work in Jerusalem which was also inaugurated by the Holy Ghost on the day of Pentecost (Acts 1:14; 2:1–4). This call was in accordance with

what Jesus had told his disciples before His ascension (Acts 1:8).

The agency of the Holy Ghost in directing and promoting this missionary work is very manifest (Acts 13:2, 4, 9, 52; 15:8, 28; 16:6; 19:?, 6; 20:23, 28; 21:11; 28:25).

The Significance and importance of these journeys cannot be overestimated. It is probable, when the call came, that Paul had but little idea of their magnitude and that in the end they would result in changing not only the religion, but the philosophy and civilization of the world.

Extent and Time.—It is estimated that the first journey was 1,400 miles long, the second 3,200, and the third 3,500, making 8,100 miles traveled by Paul. The time occupied for the three journeys was about ten years.

The Record of the three missionary journeys, is briefly comprised in eight and a half chapters (Acts 13:1–21:17), and it does not profess to be a complete one. Only the most striking incidents and events, and probably not all of these, are given. There were side trips not recorded by Luke; Paul speaks of one to Illyricum (Rom. 15:19), and of others in which he underwent great perils (2 Cor. 11:24–27).

The purpose of Luke seems to be to show how, in accordance with the command and promise of Christ, the knowledge and power of the gospel was spread, beginning in Jerusalem, through Judea, and Samaria, throughout the heathen world (Acts 1:8); everything seems to be made to bend to this purpose. Certainly there could be no more graphic and concise account of these epoch making events than that given us by this wonderful narrator.

Other Long Journeys.—1. Paul's voyage to Rome as a prisoner. Luke gives a full account of this voyage, its many interesting incidents (Acts 27:1–28:16), and of the circumstances which led up to it (Acts 21:17–27:1).

2. There is every reason to believe that Paul was released at the end of his two years imprisonment in Rome (Acts 28:30) and that he made an Eastern journey as far as Colossae and a Western journey as far as Spain.

NOTE.—These last journeys are considered in chapter ten.

Method of Work and Support.—Paul and his companion, or company, when they entered into a city would first seek for a lodging and then for work, going from one tent maker's door to another until finally a place was found. Then upon the following Sabbath they would seek the Jewish synagogue and after the reading of the Scriptures, when an opportunity was given, Paul would arise and begin to speak, (Acts 13:14–16) leading up through the Old Testament message (Acts 13:17–43) to the great topic of Jesus Christ as the promised Messiah and closing with an exhortation to believe on Him. Such a speech would naturally excite great interest coming from the lips of one, who by his speech and the handling of the Old Testament, would be recognized as a cultivated Jewish Rabbi. Paul would be asked to speak again the next Sabbath (Acts 13:44-52), the synagogue would be full of people and he would set forth Jesus Christ more plainly as the Savior both of Jew and Gentile. This would generally be a signal for the Jews to contradict and oppose Paul, but some Jews would believe with a number of Gentiles. This would be the starting point of the Christian church in that community. The Jews, however, who were untouched by what Paul preached, and who looked upon him as the destroyer of their religion, would raise a cry against him and seek to have him expelled from the city. This experience was frequently repeated. There were great difficulties also to be encountered when the heathen thought that their worship was in danger (Acts 19:20–30).

The Message which Paul bore to Jew and Gentile was the moving force of all his work. The starting point was the memorable day when Jesus Christ appeared to him on

his way to Damascus. Paul believed that he received his commission as an apostle directly from Jesus Christ (Gal. 1:1–24). The four main positions of Paul, set forth so plainly in his Epistle to the Romans, are: (a) All are guilty before God (Jew and Gentile). (b) All need a Savior. (c) Christ died for all. (d) We are all (through faith) one body in Christ. Paul leaves us in no doubt as to how he regards Jesus Christ. He is to him the Son of God, through whom God created all things and who is the Divine Savior of man (Eph. 3:9–21; Phil. 2:9–11; Rom. 9:5). There is no doubt, no hesitation on Paul's part in delivering his message. He is a witness, testifying to the glory of his Divine Lord. He is a messenger who cannot alter or tamper with that which has been entrusted to him. To the rude inhabitants of the mountain regions of Asia Minor, to the philosophers in Athens, to the Roman governors in Cæsarea, to the dwellers in Corinth and in Rome the purport of the Message is always the same.

THE FIRST JOURNEY

Scripture, Acts 13:1–14:28

Preparation.—First, on the part of Paul. About ten years have passed since his conversion. During this time we have few notices of him, but he was undoubtedly making ready for this very important work of a missionary. Second, on the part of the church. The first step had already been taken, in the conversion of Cornelius, in the giving of the gospel to the Gentile world. Third, Paul was brought to Antioch by Barnabas to assist the church in the great revival which broke out in that second early center of Christian work and teaching (Acts 11:21–26). Fourth, the large success of the disciples who went throughout Judea and Samaria, preaching the gospel, after the death of Stephen (Acts 7:5–8:4; 11:19–21) made possible this new aggressive movement to the regions

beyond. Fifth, the Christian prophets and teachers at Antioch "ministered to the Lord and fasted." They desired to know the will of the Lord and it was made known to them by the Holy Ghost. "And when they had fasted and prayed, and laid their hands on them, they sent them away." "So they being sent forth by the Holy Ghost, departed unto Seleucia (Acts 13:3, 4).

Companions of the Journey, Barnabas and Saul (Acts 13:2) and John Mark (Acts 13:5). Barnabas has been called the discoverer of Saul. He was probably a convert of the day of Pentecost. He was a land proprietor of the island of Cyprus and early showed his zeal for Christ by selling his land and devoting the proceeds to the cause in which he so heartily believed (Acts 4:36, 37). He early sought out and manifested, in a very practical way, his friendship for Paul (Acts 9:27; 11:22, 25, 30; 12:25). John Mark, who started on this journey with Barnabas and Saul, was a nephew of Barnabas (Acts 13:5, 13; 12:25; Col. 4:10).

Paul Comes to the Front when his company leave Paphos and ever after he has the first place (Acts 13: 13). Here also he is called Paul for the first time, a name which he retains.

Extent and Time.—This was the shortest of the three journeys (about 1,400 miles). It extended over the island of Cyprus and a part of Asia Minor. In time it occupied about three years, 47–50 A.D.

Rulers.—Claudius was the emperor of Rome, since 41 A.D. Herod Agrippa was king of Chalcis, Ananias was high priest in Jerusalem.

THE ITINERARY

NOTE.—The cities, which Paul visited in this and the other journeys, should be located upon the map by the student. It will greatly increase the interest to consult some good Bible dictionary and get well acquainted also with the history of the places.

Salamis, on the island of Cyprus, was the first place

reached, after sailing from Seleucia (Acts 13:4, 5) the seaport of Antioch. It was the natural thing to go first to this island as it had been the home of Barnabas and many Jews had settled there; it was about eighty miles to the southwest of Seleucia.

Paphos.—After passing through the island from east to west the missionaries came to Paphos. This city was the seat of the worship of Venus, the goddess of love. This worship was carried on with the most degrading of immoralities.

The chief incidents in the ministry here were the smiting of the Jewish sorcerer, Elymas, with blindness for his persistent opposition and the conversion of the deputy of the country, Sergius Paulus (Acts 13:6–12). Saul is filled with an unusual power of the Spirit for his work in this city and takes the name of Paul. It is now no longer Barnabas and Saul, but Paul and Barnabas.

Perga in Pamphylia—(Acts 13:13, 14). The missionaries take ship from Paphos and sail in a north-easterly direction across the Mediterranean Sea to this city of Asia Minor. John Mark, doubtless appalled by the difficulties which had already been experienced and now that the journey seemed to promise still greater hardships, left the company and returned to Jerusalem.

Antioch in Pisidia (Acts 13:14–52) was about ninety miles directly north of Perga. It was a good-sized city with a large Jewish population. Luke's account of this visit is notable in that we have the chief points in Paul's speech in the synagogue set down. This address is worth study from the fact that it is the first sermon of Paul of which we have any record, and is probably the usual way in which he began his work in a great many Jewish synagogues. Paul is asked to speak to the assembled Jews. He begins upon the common ground of the history of Israel. He declares the promise of a Savior. This Savior is to be of the seed of David. Then Paul sets forth that Jesus is the promised Savior. He reminds

them of the testimony of John and of those who had seen Jesus before and after His resurrection. He declares unto them the glad tidings of a Savior. He warns them of their peril in rejecting Jesus Christ. Paul is invited to speak upon the next Sabbath, but there is a division and those who oppose Paul try to drive him out of their city which they finally succeed in doing. But the Word has fallen into good soil and there is the beginning of a Christian church.

Iconium in Lycaonia (Acts 14:1–5) is over one hundred miles distant from Antioch. The missionaries were now in a country of a people with strange ways. They remained here for some time and their ministry was attested by "signs and wonders." But again some of the Jews opposed them and stirred up the multitude. A plan was made by the ringleaders of the opposition to stone them, but being made aware of it Paul and Barnabas "fled unto Derbe and Lystra." They had, however, the satisfaction of leaving behind "a great multitude of believing Jews and Greeks" (Acts 14:1).

Lystra and Derbe in Lycaonia (Acts 14:6–21).—"And there they preached the gospel." There is no mention of any Jewish synagogue at either of these cities. The inhabitants were worshippers of the heathen gods. The healing of a lame man at Lystra brought Paul and Barnabas directly into touch with the heathen priests and populace. When they saw this miracle of healing, they thought that the gods had come down to earth in the likeness of men. Barnabas was called Jupiter "and Paul Mercurius, because he was the chief speaker." When Paul and Barnabas sought to restrain the priests and people from doing sacrifice to them, it is interesting to note what words Paul uses in addressing them. As with the Jews he here seeks first of all a common ground. He says, "We are men of like passions with you and preach unto you that you should turn from these vanities unto the living God, which made heaven. and earth, and the

sea, and all things that are therein; who in times past suffered all nations to walk in their own ways. Nevertheless He left not Himself without a witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:15–17). We find the same earnestness the same desire to preach the gospel to the heathen here as to the Jews elsewhere. But the Jews who had made trouble in Antioch and Iconium for the missionaries came to Lystra and, forming a plot against Paul, persuaded the people and stoned him so that he was drawn out of the city, they "supposing he had been dead." But he was not dead, he soon rose up and came back into the city and the next day departed with Barnabas to Derbe, where they preached the gospel and taught many.

The Return Journey is very briefly recorded (Acts 14:21–28). The missionaries returned through the same cities, Lystra, Iconium, Antioch, and so back to Perga. But from the last city they did not sail to the island of Cyprus, but took a different course, westerly along the coast to Attalia in Pamphylia and from thence they sailed to Antioch, the starting point of their trip. During this return journey they proved to their friends and enemies that, in departing from the cities where mobs threatened them, it was through no cowardice on their part, but for other reasons and for the purpose of preaching the gospel in the regions beyond. They "confirmed the souls of the disciples exhorting them to continue in the faith." They also further perfected the organization of the churches, ordaining elders in every church. They prayed with and for the disciples and commended them to the Lord.

When the missionaries at last entered the city of Antioch, "they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles." There must have been great rejoicing over this happy return of Paul and Barnabas.

THE JERUSALEM COUNCIL

Acts 15:1–35

One Problem of the Early Church was how to reconcile the commandments of Moses with the new law of liberty in Jesus Christ. Ought the Gentile Christians to observe the law of Moses? Ought they to become Jews before they became Christians? Were there to be two churches? One for Jewish and another for Gentile Christians? These questions are obsolete now, but then they were burning ones and hotly debated. Hence this Jerusalem Council, where the matter was debated and settled, was exceedingly important and fraught with great and grave consequences for the future welfare of the church.

Because certain of the Jewish brethren came to Antioch and began to teach that it was necessary to salvation that a certain Jewish ordinance and the law of Moses be kept, it was determined to send Paul and Barnabas to Jerusalem.

A council of "the apostles and elders came together for to consider of this matter" (Acts 15:6). At this council in Jerusalem, Peter, Paul, Barnabas, and James were the chief speakers. All matters were carefully gone over. Of all the speeches made, Luke records only the two made by Peter (Acts 15:7–12) and James (Acts 15:13–21), which must have embodied the sense of the meeting in that both spoke for liberty, from the Mosaic yoke, in Christ.

The Decision of the council was for the freedom of the Gentile Christians and that they should not be obliged to become Jews before they became Christians. Thus was one of the grave crises of the early church safely passed. Paul and Barnabas went back happy in that great victory for Gentile Christianity to their brethren at Antioch.

It should be borne in mind, however, that while the question of the relation of the Gentile Christians to the law of Moses was decided at this council, it was one

which came up again and again to hamper and bother Paul in his missionary work.

QUESTIONS

What is to be considered in the introduction to the three missionary journeys? By whom was the call to this work? What is the significance of the journeys? The extent and time? What can be said of the record? Were there other long journeys by Paul? What was the method of work and support? What was the message? The first journey; what was the preparation for it? Who the companions? Time and extent? Rulers? Give some of the incidents that took place upon the Itinerary, at Salamis, Paphos, Perga, Antioch, Iconium, Lystra, and Derbe? What can be said of the return journey? Why was the Jerusalem Council necessary, and what was decided by it?

II. PAUL'S JOURNEYS

Acts 13:1–28:31

STUDY IV

SECOND MISSIONARY JOURNEY

Scripture, Acts 15:36–18:22

ANALYSIS

Second Missionary Journey—The Inception. The Companions The Wide Scope. Value to the World. Time and Rulers. Epistles to the Churches.

The Itinerary—Through Asia Minor. In Europe (Philippi. Thessalonica. Berea. Athens. Corinth).

The Return Voyage—Ephesus. Cæsarea. Antioch.

II. PAUL'S JOURNEYS

Scripture, Acts 13:1–28:31

STUDY IV

SECOND MISSIONARY JOURNEY

Scripture, Acts 15:36–18:22

The Inception.—After the Jerusalem Council Paul returned to Antioch where he spent some time, "teaching and preaching the Word of the Lord with many others also." "And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do" (Acts 15:35, 36). He felt that he must be advancing the work of Jesus Christ.

The Companions (Acts 15:37–40).—Barnabas proposed to take John Mark, his nephew, with them on this second journey. But Paul strenuously objected, basing his objection on the ground that this young man had deserted them (Acts 13:13) at a very important juncture in the first journey. We are told that the contention was very sharp between Barnabas and Paul over this matter. It was finally settled by Barnabas taking John Mark and sailing for the island of Cyprus and Paul choosing Silas for his companion. When Paul came to Derbe and Lystra Timotheus was invited to join him, which he did (Acts 16:1–4). Luke, the author of the Acts, goes with this company into Macedonia (Acts 16:10). We can trace Luke's connection with the missionaries by the "we" passages.

That Paul was afterwards reconciled to Barnabas and John Mark is shown by his kindly mention of them in his Epistles (1 Cor. 9:6; Col. 4:10; 2 Tim 4:11; Philem. 24).

The Wide Scope is a marked feature of this journey of about 3,200 miles.

The first journey was through Cyprus, where Barnabas was well acquainted, and through that section of Asia Minor roundabout the province of Cilicia, where Paul was practically at home. Paul was born in Tarsus in Cilicia and it was to this region that he went for some part of the time between his conversion and his call to the missionary work (Acts 9:30; Gal. 1:21).

The second journey carries Paul into entirely, to him, new provinces of Asia Minor and into Macedonia and Achaia. He comes into close contact not only with the rough native populations of the Asian provinces but with the cultivated philosophers of Greece and the effeminate voluptuaries of the heathen temples. Here are new tests for this missionary and the gospel which he preaches, but he meets them all. This journey had a large significance for the spread of Christianity. Had the gospel failed to meet the wants of all sorts and conditions of men, there would have been no further triumphs for it.

Value to the World.—"This journey was not only the greatest which Paul achieved but perhaps the most momentous recorded in the annals of the human race. In its issues it far outrivalled the expedition of Alexander the Great when he carried the arms and civilization of Greece into the heart of Asia, or that of Cæsar when he landed on the shores of Britian, or even the voyage of Columbus when he discovered a new world."

To Paul's turning westward, instead of eastward, through the guidance of the Spirit, and his entering upon his work in Macedonia (Acts 16:7–11) Europe to-day owes her advancement and Christian civilization. It is stating a sober fact when it is asserted that without Chris-

tianity Europeans would now be worshipping idols, the same as the inhabitants of other sections of the world where the gospel of Christ has not been made known.

Time and Rulers.—In time this journey extended over about three years, 51–54 A.D. The rulers were: Claudius, Emperor of Rome (Nero became Emperor in 54 A.D.); Herod Agrippa II., King of Chalcis (who also gets Batanea and Trachontis); and Gallio, Procurator of Achaia.

Epistles to the Churches.—Upon this journey Paul makes a new departure. With the multiplication of the churches and the impossibility of visiting them often, when occasions demanded it, Paul begins the writing of special and circular letters to the churches. The two first Epistles, of which we have any record, were those to The Thessalonians from Corinth, written probably in the winter of 52–53 A.D.

NOTE.—For an account of and an analysis of these Epistles see study 7.

THE ITINERARY

Through Asia Minor (Acts 15:40–16:8).—It was Paul's custom to revisit the churches which he had organized, and to care for them. Following out this plan he went through Syria and Cilicia confirming the churches, then to Derbe and Lystra, where he found Timotheus who joined his company. After visiting the churches founded on the first missionary journey, Paul and his company turned northward and "went throughout Phrygia and the region of Galatia" (Acts 16:6) though there is no record of any church having been founded in these regions. "After they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not" (Acts 16:7).

It is important to note that the Holy Ghost now forbade Paul, at this time, to further preach the word in Asia (Acts 16:7). Paul and his company tried after this to go

into Bithynia but they were prevented from doing so by the Spirit, and came down to Troas (Acts 16:8–12). Of this long journey through Asia Minor, of its perils and difficulties, of the rejoicings of the former Christian converts, when they saw Paul again, and of the many interesting facts and incidents we have only a glimpse.

In Europe (Acts 16:9–18:18).—Paul, following what was to him a clear indication of the guidance of the Holy Ghost (Acts 16:6–11), left Troas and set out by ship, by way of Samothracia, for Neapolis, which he reached on the following day. There have been many conjectures as to what the fortunes of the Christian church would have been had Paul been allowed to carry out his intention to visit Bithynia, and to preach the gospel in the regions of the east. Had he done so, however, it is quite certain, that the history of the world would have been quite different from what it is to-day. In this invasion of Europe Paul came within the charmed circle of what was then the highest civilization. The gospel was now to try its strength with the keenest philosophers and the most seductive fascinations of immorality, masquerading under the guise of religion in the licentious rites of the heathen temples and groves. What could this missionary do? What could he preach? If philosophy, if art, if beauty could have saved the souls of men then they would not have needed the gospel which Paul preached. But this was a gilded age, and the gilding hid the corruption beneath. The message of Paul to the men in this charmed circle of civilization was the same that he had set forth in the rough mountain towns of Asia Minor. Human nature, under a rough or a polished exterior, is the same the world over. Paul was seeking men, to bring them to a knowledge of their alienation from God through sin, and to show them the way of salvation through repentance and faith in Jesus Christ? Greece, over whom the Romans held sway at this time, had been divided into two parts: Achaia on the south and Macedonia on the north. A

great Roman road ran from east to west through Macedonia. It was by this road that the missionaries traveled.

1. Philippi (Acts 16:12–40) will be forever memorable as the first city in Europe in which a Christian church was established. It had the character of a Roman rather than a Greek city; both the civil and the military authorities being Roman. It had the rank of a Roman colony. Situated as it was on the great Egnatian way travelers and traders passed through it, eastward and westward, from all parts of the Roman world. "The Greek character in this northern province of Macedonia was more vigorous and much less corrupted than in the more polished society of the south. The churches which Paul established here gave him more comfort than any he established elsewhere." The beginning of the work at Philippi was not very promising and to most men would have been very discouraging. Luke tells us that "on the Sabbath we went out of the city by a riverside where prayer was wont to be made; and we sat down, and spake unto the women which resorted hither." But there they met Lydia, an energetic business woman and a work was begun which has had far reaching consequences. Paul and his company had been but a short time in the city when they came in conflict with the Roman authorities. A damsel, possessed with a spirit of divination, who brought much gain to her masters, testified to Paul and his work; this spirit Paul cast out and in consequence the owners of the girl brought the charge against Paul and Silas that they were Jews who taught customs not lawful for Romans to receive. Notice, the shrewdness of the trumped-up charge against Paul and Silas. Nothing is said about the real state of the case. In this charge the status of the Jews is shown in this city. Paul and Silas are beaten and thrown into prison; their feet are made fast in the stocks; their wounds are left unwashed and undressed. But in the earthquake, which opens the prison doors and gives release to the prisoners, Paul has

an opportunity to preach the gospel to the jailer. How magnificently, forgetting himself, he sets forth the way of salvation through Christ! We turn to the Epistle to the Philippians (see Study 9) to see how Paul loved this church, and how this church loved him.

2. Thessalonica (Acts 17:1–9). Thinking it best to leave Philippi, Paul and his company passed on their way along the Egnatian road through the two beautiful Greek cities of Amphipolis and Apollonia to Thessalonica, distant about seventy-three miles from Philippi. Thessalonica is one of the few cities which has retained its importance up to the present time. It was founded by Cassander, King of Macedon in 315 B.C. It came under the Roman rule in 168 B.C. In Paul's time it was a great commercial center, the inhabitants being Greeks, Romans, and Jews. Here was a Jewish synagogue and for three Sabbath days Paul went into it and reasoned with the assembled Jews about Jesus Christ, declaring to them that He was the promised Messiah, and had suffered and was risen from the dead. We have the same results here which followed similar preaching elsewhere (1 Thess. 1:8). Out of the storm again emerges a Christian church. Paul and his company, after the usual tumult, pass on to another city but the church remains to send its blessed influence through all that region. The Epistles to the Thessalonians (see Study 7) give us some graphic pictures of the converts and their ways of working.

3. Berea (Acts 17:10–14) was a secluded inland city. It must have been somewhat of a surprise to Paul to find the Jews of this place so ready to receive the Word of God, which he preached to them in their synagogue. There was great searching of the Scriptures and many believed. A large work was in progress when Jews from Thessalonica, hearing of the success of Paul in Berea, came down and stirred up the people against him. It became quite evident now that there was a persistent and

organized effort being made to drive Paul out of this section. As the opposition seemed to be directed against Paul alone, the brethren proposed to send him away, and to have Silas and Timotheus remain for a short time. This plan was carried out.

4. Athens (Acts 17:15–34) was the most cultivated city of the old world; a statue was set upon every corner and an altar in every street. "Here the human mind had blazed forth with a splendor it has never exhibited elsewhere. In the golden age of its history Athens possessed more men of the very highest genius than have ever lived in any other city. To this day their names invest her with glory. Yet even in Paul's day the living Athens was a thing of the past. Four hundred years had elapsed since its golden age, and in the course of these centuries it had experienced a sad decline. Philosophy had degenerated into sophistry, art into dilettanteism, oratory into rhetoric, poetry into verse making. It was a city living on its past." Paul entered into the open places where the people gathered and talked with them. So much interest was aroused by what he had to say that he was asked to speak to them upon Mars Hill. Thither they all went. Paul as his custom was sought a common starting point in the altar to the unknown God. So long as he spoke of God and man in general terms he was listened to, but when he came to touch their hearts and consciences and to apply what he said, speaking of the judgment through Christ and His resurrection from the dead, he was left alone. Paul did not fail, the trouble with the Athenians was that they possessed only intellectual curiosity; they had no appetite for the truth. But still some converts were made. "Certain men clave unto him and believed; among whom were Dionysius the Areopagite and a woman named Damaris and others with them" (Acts 17:34).

5. Corinth (Acts 18:1–18) was the largest and most important city in Greece. From Athens Paul came to

Corinth and remained over a year and a half. We have a graphic picture of this church in the Epistles to the Corinthians. (See Study 8.) Probably no better place than this highway of all peoples could have been selected in which to preach the gospel. No one knew better than Paul how to select strategic places. A stream of travelers, merchants, scholars, and sailors was constantly passing through this great commercial city; what was preached here would be carried to the ends of the earth. It was a city of art and culture and yet a place where the vices of the east and west met and held high carnival. Religion itself was put to ignoble uses; a thousand priestesses ministered to a base worship in the magnificent temple of the goddess Aphrodite. Greek philosophy showed its decay in endless discussions about words and the tendency to set intellectual above moral distinctions. There was a denial of the future life for the sake of unlimited enjoyment in the present. Paul, when he came into the city, found a lodging with Aquila and his wife Priscilla, and wrought with them at the occupation of tent making. When Silas and Timotheus joined him he openly testified to the Jews that Jesus was the Christ. Crispus, the chief ruler of the synagogue, was converted together with many Corinthians. Paul was comforted at this time by a vision of the Lord which bade him to speak and not to hold his peace. After a year and a half of earnest preaching an attempt was made by the Jews to drive Paul out of the city by bringing accusations against him before the Roman proconsul Gallio, but in this they were unsuccessful. Paul tarried and worked here until it seemed best for him to turn his steps homeward again to Antioch. The keynote of his preaching in this city is given by him in his First Epistle to the Corinthians where he says (2:2), "For I determined not to know anything among you save Jesus Christ and him crucified." If this gospel could win converts in Corinth, it can win converts anywhere.

The Return Voyage (Acts 18:18–22) was by way of

Ephesus where he entered into the synagogue and reasoned with the Jews. Leaving Ephesus he sailed for Cæsarea where he landed. After he had gone up and saluted the church he went down to Antioch.

QUESTIONS

Who proposed the second missionary journey? Who were the companions? What can be said of the wide scope? What was its value to the world? Time and Rulers? What can be said of the new departure in writing Epistles to the churches? What can be said of the itinerary through Asia Minor? Give the incidents, of preaching the gospel, that occurred during the trip in Europe, in the different cities; Philippi, Thessalonica, Berea, Athens, and Corinth. How was the return voyage made?

II. PAUL'S JOURNEYS

Scripture, Acts 13:1–28:31

STUDY V

THIRD MISSIONARY JOURNEY

Scripture, Acts 18:23–21:17

ANALYSIS

Third Missionary Journey—Method. The Chief City. Time and Extent. Epistles Written.

Itinerary—Through Galatia and Phygia. Ephesus. Through Macedonia and Greece. The Return Voyage.

BLACK SEA
ILLYRICUM
MACEDONIA
THRACIA
BITHYNIA
PONTUS
ITALY
ADRIA
MYSIA
GALATIA
CAPPADOCIA
PHRYGIA
SICILY
REGIUM
SYRACUSE
MELITA
CARIA
PISIDIA
CILICIA
TARSUS
ANTIOCH
CRETE
CYPRUS
THE PROBABLE COURSE OF
THE THIRD JOURNEY
ACTS 18:23 TO 21:17
THE VOYAGE TO ROME
ACTS 27 AND 28
GREAT SEA
TYRE
SIDON
SYRIA
PTOLEMAIS
CÆSAREA
JERUSALEM
PALESTINE
THE QUICKSANDS
SYRTIS MAJOR
OUTLINE MAP
ILLUSTRATING THE THIRD
MISSIONARY JOURNEY OF PAUL AND
THE VOYAGE TO ITALY
ALEXANDRIA
EGYPT

II. PAUL'S JOURNEYS

Acts 13:1–28:31

Study V

THIRD MISSIONARY JOURNEY

Scripture, Acts 18:23–21:17

Method.—A study of the three missionary journeys shows the method of evangelization of the ancient world. The first journey was comparatively near home. The second was a review of the work done in the first and a pushing on to new work in Asia Minor and the larger conquests in Europe. In the third we have a review visit to the churches of Asia Minor, a long stop at Ephesus, and a review visit to the churches of Macedonia and Achaia, which were organized upon the second missionary journey. There was always a method in what Paul did. He was not only a missionary preaching and testifying to Jesus Christ, but he was an organizer and leader of men. The churches formed were visited again and again; messengers were sent to them to instruct, to chide, and to encourage them; circular and special letters from Paul's own hand were dispatched to them, when occasion required. Wherever Paul preached, whatever might be the tumults raised, he always won some adherents for Jesus Christ, who were brought together and organized into a church.

On this third journey he was already planning to go to Rome (Acts 19:21) and wrote an epistle to the Romans announcing his coming (Rom. 1:7, 15).

The Chief City, in which Paul spent most of his time

(Acts 19:1, 8, 10), between two and three years upon this journey, was Ephesus in Asia Minor. This city situated midway between the extreme points of his former missionary journeys was a place where he could have an intelligent oversight over all the work which he had previously accomplished.

Ephesus has been thus described: "It had been one of the early Greek colonies, later the capital of Ionia, and in Paul's day it was by far the largest and busiest of all the cities of proconsular Asia. All the roads in Asia Minor centered in Ephesus and from its position it was almost as much a meeting place of eastern and western thought as Alexandria. Its religion was oriental. Its goddess called, Artemis or Diana, had a Greek name but was the representative of an old Prygian nature worship. The goddess was an inartistic, many-breasted figure, the body carved with strange figures of animals, flowers, and fruits. The temple built by Alexander the Great was the most magnificent religious edifice in the world. It was kept by a corporation of priests and priestesses, who were supported by the rents of vast estates. For centuries Ephesus was a great center of pilgrimmage, and pilgrims came from all parts of Asia to visit the famous shrine."

"The first great blow which this worship received was given by Paul during his two years' stay in Ephesus, and the story told in this chapter is the history of the beginning of a decline from which the worship of Diana never recovered. The speech of Demetrius perhaps exaggerates the effects of Paul's work, but it should be remembered that the gospel took firm hold of proconsular Asia from a very early period. Paul's Epistles tell us of the churches in Ephesus, Laodicea, and Colosse, and the Apocalypse adds churches in Pergamos, Smyrna, Thyatira, Sardis, and Philadelphia. Half a century later, Pliny asserted that in this region the temples were deserted, the worship was neglected, and the sacrificial victims were unsold."

During his long stay in Ephesus, Paul doubtless received many delegations and visitors from the churches formerly organized by him.

The character of the Ephesian Christians can be seen from the Epistle addressed to them (See Study 9).

Time and Extent.—About four years, 54–58 A.D., were occupied by Paul in going about among the churches and about 3,500 miles were traveled.

Epistles.—This journey was prolific in masterly writings. Paul wrote the First and Second Epistles to the Corinthians from Ephesus about 57 A.D., Galatians from the same city (somewhere between 54 and 56 A.D.), and Romans at Corinth in 58 A.D. (See Study 8).

ITINERARY

Through Galatia and Phrygia (Acts 18:23).—After Paul had spent some time at Antioch, at the close of the second missionary journey, "He departed and went over all the country of Galatia and Phrygia in order strengthening all the disciples." Thus Luke briefly sums up in a few words all the incidents of a journey of hundreds of miles of travel.

Ephesus (Acts 19:1–20:1).—Evidently with the purpose of showing what is new and of chief importance in each journey Luke, as is his habit, calls attention to the work of Paul in Ephesus; other parts of this journey are passed over with slight mention.

Having gone through the upper coasts, Paul comes to Ephesus. The chief events in this city, during the visit of the Apostle, were:

1. The incident of the work of Apollos is given (Acts 18:24–19:1) to show how Paul found about twelve disciples of John the Baptist (Acts 19:7) at Ephesus and instructed them further, baptizing them in the name of the Lord Jesus (Acts 19:5, compare Acts 19:1–7).

2. Three months were spent by Paul (Acts 19:8, 9)

with the Jews in their synagogue, "disputing and persuading the things pertaining to the kingdom of God." But when certain of them became hardened and it was plainly seen that little good was being done he left the synagogue.

3. About two years time was given, after the apostle had separated himself and followers from the Jewish synagogue, to teaching in the school or lecture room of Tyrannus (Acts 19:9, 10). The result of this preaching and teaching was that a great multitude of men and women was brought to a confession of faith in Christ, throughout Asia.

4. The mighty growth of the Word of God (Acts 19:20) was attested by the miracles which Paul did in the name of Christ (Acts 19:11, 12). He confounded the Jewish exorcists, who attempted to imitate these miracles (Acts 19:13–20). This great work was shown to be a thorough one from the fact that many who used curious arts brought their books and burned them amounting in value to over $31,000.

5. Paul now proposed, thinking the Ephesian church could stand alone (Acts 19:21, 22), "after he had passed through Macedonia and Achaia to go to Jerusalem, saying, after I have been there, I must also see Rome." In anticipation of this visit he sent Timotheus and Erastus into Macedonia, "but he himself stayed in Asia for a season."

6. The tumult made by Demetrius (Acts 19:23–40) is a strong proof of the large impression made by the gospel of Jesus Christ upon not only the city of Ephesus but all Asia Minor. The burning of the magical books had arrested the attention of many people, but when the sale of the silver images of the idol, Diana, began to fall off so as to touch the trade of the silversmiths they were up in arms at once. Demetrius showed how the power of Christ had prevailed with men, when he declared that, "Paul hath persuaded and turned away much people, saying that there be no gods which are made with hands."

The violence of the men who composed the mob showed how deeply Christianity had taken hold upon large numbers of people. Paul, after the uproar had quieted down, carried out his intention of departing for Macedonia.

Through Macedonia and Greece (Acts 21:1–6).—"The order of events seems to have been: (a) Timotheus and Erastus were sent to look after the church discipline at Corinth (Acts 19:22). Stephanas and others came from Corinth and returned with the First Epistle to the Corinthians (1 Cor. 16:17). (b) Paul meant to visit Corinth (1 Cor. 4:18, 19); instead he went to Macedonia by Troas (2 Cor. 2:12, 13). (c) He waited at Troas for news from Corinth, and his anxiety told on his health (2 Cor. 2:12; 1:8; 4:10, 11; 12:7). (d) In spite of illness he pressed on to Macedonia (2 Cor. 2:13), where he met Titus, who brought him good news of the state of the Corinthian church (2 Cor. 7:5–9). (e) He wrote the Second Epistle to the Corinthians and sent it by Titus, and resolved to wait sometime longer before going to Corinth, for he wished to take a contribution from the Corinthians to Jerusalem (2 Cor. 9:1–5). (f) In Macedonia he probably visited Berea, Thessalonica, and Philippi, with perhaps a journey to Illyricum (Rom. 15:19). (g) He went to Greece (Corinth and Cenchrea). (h) He proposed sailing for Syria with the contributions of the various churches, and with delegates who carried the money; Sopater from Berea, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timotheus from Lystra, Tychicus and Trophimus from Ephesus (Acts 20:4; 21:29). (i) The Jews of Corinth conspired to murder Paul on his embarkation, so his friends went by ship, and he eluded the conspirators by going by land to Philippi. (j) Then he took ship for Troas, having Luke who had been at Philippi for his companion ("We sailed").

The Return Journey, Troas to Jerusalem (Acts 20:6–21:15).

1. Troas. Luke and Paul were five days in reaching Troas, from Philippi, where they found a number of the brethren who had preceded them (Acts 20:6, compare Acts 20:4–6). Seven days were spent at Troas (Acts 20:6). We have here the record of how the disciples spent the Sabbath day in breaking bread together and in listening to the preaching of Paul. (Acts 20:7–12). This last day here came near being marred by Eutychus meeting his death, when he fell down from the third loft. But Paul was there and Eutychus's life was spared. The meeting did not break up until the next morning, so interested were they in talking over "The Way."

2. Troas to Miletus (Acts 20:13–15). Paul's company went by ship first to Assos, where Paul met them; he having covered the distance of about twenty miles on foot. At Assos Paul joined the company on the ship and they sailed from Assos to Mitylene. "And we sailed thence," says Luke, "and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

3. At Miletus (Acts 20:17–38) Paul sent for the elders of the Ephesian church to come to him. When they came he spoke to them in a very touching and tender way. This address has been divided into four parts: (a) What was behind Paul; he called them to witness that he had been faithful in declaring to them the full gospel of Jesus Christ, repentance toward God and faith in the Lord Jesus Christ. (b) What was before Paul; he said that in every city the Holy Ghost witnessed that bonds and afflictions awaited him. (c) What was before the elders of the Ephesian church; it was theirs to take care of the flock over which they presided and "to feed the church of God." (d) Commendation of the elders to God in their good work. (e) Paul's earnest prayer for their welfare. (f) The farewell words.

4. Miletus to Cæsarea and Jerusalem (Acts 21:1–15) by way of Coos, Rhodes, Patara, Tyre, and Cæsarea.

At Tyre there was a wait of seven days and a change of ships; in this city it was testified to Paul that he should not go up to Jerusalem. At the parting, when Paul and his company took ship to go to Cæsarea, the disciples of Tyre came out to see them off and all kneeled down on the shore and prayed. At Cæsarea where Paul's company tarried many days, it was again made known to Paul by the Holy Ghost that bonds and imprisonment awaited him at Jerusalem, but still he pressed on saying, "The will of the Lord be done." Arriving in Jerusalem they were gladly received by the brethren.

QUESTIONS

What was the method of evangelizing the ancient world? How did the three missionary journeys differ from each other? What can be said of the chief city in which Paul spent so much of the time of this journey? Time and extent of this journey? What Epistles were written? Give the chief incidents of the itinerary; through Galatia and Phrygia; in Ephesus; through Macedonia and Greece; the return voyage.

II. PAUL'S JOURNEYS

Scripture, Acts 13:1–28:31

STUDY VI

JERUSALEM TO ROME

Acts 21:17–28:31

ANALYSIS

This Journey—From Jerusalem to Rome. The Seven Speeches. The Writings. Time and Extent. The Historical Connections.

Paul at Jerusalem—The Return to Jerusalem. The Meeting with James and the Elders of the Church. The Temple Riot. The Speech of Paul to the Rioters. Before the Jewish Council. Paul Comforted by God. Conspiracy of Jewish Fanatics.

Paul at Cæsarea—The First Defense, before Jewish Accusers and the Roman Governor Felix. Second Defense, before Felix. Third Defense, before Festus. Fourth Defense, before Festus and King Agrippa II.

The Voyage to Rome—Cæsarea to Myra. Myra to Melita. Melita to Rome.

Paul at Rome—Testifying to the Jews. Testifying to the Gentiles. Incidental Notices of the Imprisonment. The Further Travels of Paul.

II. PAUL'S JOURNEYS

Scripture, Acts 13:1–28:31

STUDY VI

JERUSALEM TO ROME

Scripture, Acts 21:17–28:31

THIS JOURNEY

Scripture, Acts 21:17–28:31

From Jerusalem to Rome.—This portion of the book of the Acts comprises more than one quarter of the whole, or seven and a half chapters. There must have been some important purpose to be served by thus relating so fully the incidents of this period in Paul's life; for Luke elsewhere narrates only the incidents of the missionary journeys which are of great interest. It may be that his purpose was to show, with the full connecting incidents, how clearly and strongly Paul testified, to the Jews in the temple (Acts 22:1–23), and before the Roman tribunal (Acts 25:13, 14, 26; 26:1–32), that Jesus was the Christ. Jesus himself, before his death, gave the same testimony to the Sanhedrin (Matt. 26:63, 64; Mark 14:61, 62; Luke 22:67–69), and the Roman tribunal (John 18:33–37). The testimony of Paul was further carried to imperial Rome, the capital of the world (Acts 28:17–24).

The Seven Speeches.—The last recorded addresses of the Great Apostle are a striking feature of this period. They show his faith after it had been tried and tested in his toilsome years of missionary labors. They reveal the courage and character of the man in that they were given when he was in bonds and in imminent peril of his life.

1. The speech before the Jewish mob in the temple (Acts 22:1–29) in which Paul tells the Jews how he was changed from a persecutor to a believer in Christ. He relates also the story of his conversion.

2. The speech before the Jewish council (Acts 22:30; 23:1–10) in which he creates confusion by raising the question of the resurrection. But the provocation was great for the high-priest had commanded that Paul be smitten on the mouth when he began to speak.

3. The speech before Felix, the Roman governor (Acts 24:10–22) in which he makes his defense against Jewish accusers, and affirms his belief in the new "Way" and in the resurrection.

4. The speech before Felix and Drusilla, his wife, (Acts 24:24–27). Paul, being sent for by Felix to tell him of his faith in Christ, reasons "of righteousness, temperance, and judgment to come."

5. The speech before Festus the Roman governor (Acts 25:7–11) in which Paul appeals to Cæsar.

6. The speech before Festus, the Roman governor, and King Agrippa and his wife, Bernice, (Acts 25:13; 26:1–32). Here Paul again relates the story of his conversion and shows that Jesus is the Christ.

7. The speech before the chief Jews in Rome (Acts 28:17–31) showing that Jesus is the Christ.

The Writings.—During the two years' imprisonment of Paul in Cæsarea we have no account of any Epistles written by him. But when he arrives in Rome he again begins to indite those writings which have made his name so famous. From his prison in Rome he sent out four letters which have been called, "The Epistles of the First Imprisonment"; Colossians, Philemon, Ephesians, and Philippians (See Chapter 9). For profound expositions of the Christian doctrines, lofty ethical teaching, and mellowness of feeling they stand unequalled.

Time and Extent.—Paul arrived in Jerusalem in 58 A.D. He was imprisoned two years in Cæsarea, 58 to

60 A.D. The voyage to Rome was in the winter of 60 and 61 A D. He was imprisoned in Rome two years, 61 to 63 A.D. In extent the journey which Paul took from Cæsarea to Rome was about 2,300 miles.

The Historical Connections.—Nero was Emperor of Rome (since 54 A.D.). Felix was Procurator of Judea from 51 to 60 A.D., when he was succeeded by Festus. We fix the date of Paul's going to Rome by the fact that when Festus came in 60 A.D., he made his appeal to Cæsar.

PAUL AT JERUSALEM

The Return to Jerusalem (Acts 21:17–23:23) was at the feast of Pentecost when it was crowded wth strangers from all parts of the world. Paul had been warned not to come back to this city (Acts 21:10–14) and it might have been possible for him to have remained away, passing the last years of his life in high honor and peace as the Great Apostle and Head of the Gentile churches. But he seems to have felt it incumbent upon him to return to Jerusalem and testify for his faith (Acts 21:14), and to carry alms (Acts 24:17). Paul was now about sixty years of age and for more than ten years had been engaged in the most arduous missionary labors, enduring stonings, beatings, and contumelies of all kinds, for the sake of preaching Jesus Christ. More than twenty years had elapsed since his conversion; and before his well-known three missionary journeys he had been actively engaged in the work which he loved so well. In his body he must have borne the marks of these incessant labors, but his spirit was as fresh and undaunted as ever. Whatever awaited him in Jerusalem he was ready for it.

The Meeting with James and the Elders of the Church (Acts 21:17–25) seems to have been a pleasant one. Paul told his story of the wonders wrought in the Gentile world, and God was glorified, but there seems to have been a certain constraint upon the company. Paul

was well known everywhere as an exponent of that liberty in Christ by which the Gentiles when they became Christians were not obliged to become Jews and obey the laws of Moses. We find the elders, while freely admitting the binding nature of the decision of the Jerusalem Council upon this matter, advising him to show the many thousands of Jews who believed and kept the law, that he himself still held to the observance of the law. Hence the urgency with which they requested him to purify himself in the temple, with certain men who had a vow, so that the Jews might see that he was not a renegade. The consequences of this advice soon became evident.

The Temple Riot and Paul's Imprisonment (Acts 21:26–39).—When the days of purification for his companions were almost completed some Jews of Asia saw him and at once raised a great tumult. It is a wonder that he was not seen and recognized earlier. Doubtless the Asian Jews had been restrained in their own cities from wreaking their hatred upon Paul to the full, by the strong arm of the Roman magistrate. At once a great outcry was raised and Paul would have fared badly if he had not been rescued by the Roman soldiers, to be imprisoned by them.

The Speech of Paul to the Rioters (Acts 21:40–22:23).—He requested that he be permitted to speak to this angry crowd of fanatic Jews, who were howling for his life. What would he say? What defense could he make? Listen to him! He is telling the story of his life and conversion, on the way to Damascus. He is glorifying Jesus and urging them to believe in Him. There is not one word about the indignities that have been heaped upon himself. This personal testimony in this city where Paul had been the chief persecutor was wonderful. But as the Jews had demanded the life of Christ, when he was upon earth and testified to His mission, so now they demanded the life of Paul.

Before the Jewish Council (Acts 22:24–23:10).—Paul, rescued from the clutches of the mob, would have been scourged by the Romans had he not declared himself a Roman. On the morrow, taken before the Sanhedrin, and seeing no hope of any justice being done him, he sets one party of it over against the other by declaring that he was a Pharisee and "of the hope of the resurrection of the dead I am called in question." So great was the dissension that arose over this matter that Paul was faring badly when he was rescued by the chief captain and his soldiers.

Paul Comforted by God (Acts 23:10).—Paul must have been quite worn out with the tumults and mobs of the last two days. The encouragement of God speaking to him and telling him to be of good cheer, and that as he had testified of Him in Jerusalem, he must also bear witness in Rome, put a new heart in him. It had been Paul's great desire to visit Rome and preach Christ in that city (Rome 1:11–15; Acts 19:21).

Conspiracy of Jewish Fanatics (Acts 23:10–30).—The mad hatred of the Jews against Paul is shown by more than forty men binding themselves under a curse to kill him. The astonishing thing about this conspiracy is that the conspirators showed what they proposed to do to the chief priests and elders and asked their aid to bring Paul down for another examination that they might kill him. The plot was brought to naught by Paul's nephew, who heard of it and told Paul. This information was at once given to the chief captain, who determined to send Paul away that night to the Roman governor at Cæsarea. It was a large escort, 200 legionaries, 200 light armed troops, skirmishers, and 70 cavalry, which was sent out with Paul. This great company of soldiers showed the immanent danger in which Paul stood at this time.

PAUL AT CÆSAREA

Scripture, Acts 23:33–27:1

Paul now comes under Roman jurisdiction and remains for two years (Acts 24:27) a prisoner in Cæsarea. He is not kept in close confinement and his friends are allowed to see him (Acts 24:23). Who came to see him of these friends and what they talked about Luke does not tell us. Our attention seems to be purposely directed to the defense which Paul made of his faith and work before the Roman governors, Felix and Festus, and the Jewish King Agrippa II. As Pilate had seen no just cause why Christ should be condemned to death, so Felix and Festus, when Paul had testified of his faith in Christ before them, saw no reason why he should suffer the death penalty.

The First Defense; before Jewish Accusers and the Roman Governor, Felix (Acts 23:33–24:23).—Awaiting the coming of his accusers from Jerusalem Paul was kept in Herod's judgment hall. After five days Ananias, with the elders, and an orator, named Tertullus, came to Cæsarea, and charged Paul with being "a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes"; they also accused him of profaning the temple.

Paul being beckoned by the governor to speak replied in answer to the charges made against him: (a) That Felix, who has been governor so long (since 51 A.D.), must know from personal knowledge, that he had not been engaged in any sedition and that this charge could not be proved against him. It had only been twelve days since he went up to Jerusalem and a number of them had been spent in Roman custody. During this period there had been no time to plot against the government. (b) While he worshipped God after the way that they called heresy, yet he believed all that was written in the law and the prophets. He had come he said "after many years to

bring alms to my nation, and offerings." It was true that certain Jews had found him "purified in the temple, neither with multitude, nor with tumult." These ought to have been present and to have testified to these things. (c) He denied that he had committed any sacrilege. When he was seized in the temple he was in the very act of performing a portion of the worship prescribed by the Mosaic law. (d) The knowledge of those present "went no further than that they had heard him declare his belief in the doctrine of the resurrection from the dead" (Acts 22:30–23:1–6). Upon the conclusion of Paul's argument, Felix adjourned the case until Lysias, the chief captain, should come down and give his testimony.

Second Defense; before Felix and his Wife, Drusilla (Acts 24:24–27).—This was evidently a private hearing of Paul of his faith in Christ. There was ample reason for the trembling of Felix when Paul "reasoned of righteousness, temperance, and judgment to come." Felix was a notoriously unjust ruler who had taken bribes, murdered a high-priest and, relying upon the influence of his infamous brother Pallas at Rome, was steeped in crimes. He had induced his wife Drusilla to desert her husband to marry him. Felix showed his character when he sent for Paul a number of times and communed with him, hoping to receive a bribe. When recalled to Rome in consequence of repeated complaints of his misadministration of justice he, "willing to show the Jews a pleasure, left Paul bound."

Third Defense; before Festus, the New Governor (Acts 25:1–12).—Festus, Josephus tells us, was one of the best procurators of Judea. He was appointed by Nero in the year 60 A.D., and died two years after this. He is importuned by "the high-priest and the chief of the Jews, as soon as he takes office, to send Paul back to Jerusalem (in order that he might be killed on the way thither). Festus replies that they are to come to Cæsarea and there make their accusations against Paul. When

they are come and Festus sits on the judgment seat they make "many and grievous complaints against Paul which they could not prove." Paul's answer is: neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended in anything at all." But Festus showed, notwithstanding his many good traits, a decided leaning toward Paul's accusers. When therefore Festus asked Paul if he would go back to Jerusalem and be there judged before the Sanhedrin, Paul recognizes the hopelessness of his case and exercised his right as a Roman citizen in taking an appeal to the judgment seat of Cæsar. This right of appeal was one of the most important prerogatives of the Roman citizen; he had only to say the word, "Appello" and proceedings must at once be stopped; his case must go to the court of the emperor. In exercising this appeal Paul very justly said that if he had done anything worthy of death he was willing to die, but if the charges made against him by the Jewish high-priest and elders were not true he ought not to be delivered up to them.

Fourth Defense; before Festus and King Agrippa II.—In Acts 25:13–27 we have an account of the visit of Jewish King Agrippa II. to Festus and the statement of the latter in regard to the case of Paul. Festus is at a loss what to write about the prisoner, to the imperial court (Acts 25:25–27), the accusations of the Jews having failed of proof. To send a prisoner to Cæsar and not be able to state clearly what his crime was might involve Festus in difficulties. Agrippa, as a Jew, might be able to give some light upon this matter. The question seemed to be in regard to religious freedom. Rome did not allow religious liberty. The Jewish religion, however, was licensed as one of the forms under which men were allowed to worship God in the Roman empire. Agrippa might be able to solve this question as to whether Paul was or was not within his legal rights and the Christianity which he professed be as legal as Judaism.

Paul in his argument (Acts 26:1–29) before Festus and King Agrippa II., took the ground that Christianity, as an outgrowth of Judaism, had a legal status. Paul said that he preached that the Messiah had come in the person of Jesus Christ and this was the One whom Moses and the prophets had foretold. (a) Paul's introduction is very courteous. He recognizes King Agrippa as well versed "in all customs and questions which are among the Jews." (b) He declares his early life to be well known, as a Jew, and, of the strictest sect, a Pharisee. (c) He stands accused because he believes that the Messiah, whom all Jews are praying may come, has come. (c) Here, as Prof. Lindsay says, in his commentary on the Acts, "Agrippa may by look, word, or gesture have suggested, A crucified Messiah! and Paul have answered, No, but a risen Redeemer! Is it incredible that God should raise the dead?" Then Paul continues saying, that he himself was an enemy of Christ at first. (d) Paul proceeds with his argument, giving his personal testimony, how this risen Messiah had appeared to him on the way to Damascus and what He had said to him. (e) Then he shows how it had been foretold by the prophets and Moses that Christ should suffer "and that He should be the first that should rise from the dead, and should show forth light unto the people, and to the Gentiles."

The argument is over and after certain remarks, by Festus and Agrippa which are characteristic of both men, there is a conference and a decision rendered by the Roman governor and Jewish King, "That this man doeth nothing worthy of death or of bonds." But the appeal to Cæsar cannot be set aside and Paul must go to Rome.

THE VOYAGE TO ROME

Scripture, Acts 27:1–28:31

Paul now begins his long delayed trip to Rome not, however, as he expected a free man, but as a prisoner.

He comes finally to Rome and there testifies of his faith in Christ. His native force of character and Christian graces bring him to the front upon this voyage and in the time of shipwreck he takes over the command.

Three ships convey him to Rome, one of which is cast away on the island of Melita; if we follow the fortunes of these three ships this section of Acts may be divided into three parts:

Cæsarea to Myra (a city of Lycia) or the fortunes of Paul upon the first ship (Acts 27:1–5). Aristarchus and Luke were the companions who embarked with the Great Apostle upon a ship of Adramyttium. Paul was in charge of Julius, "a centurion of Augustus's band." The first stop was at Sidon where Paul was given "liberty to go unto his friends and refresh himself." The ship then sailed for the city of Myra in Lycia passing to the east and north of the island of Cyprus.

Myra to the Island of Melita, or the fortunes of Paul upon the second ship (Acts 27:6–28:10). Arrived at the city of Myra the whole company changed ships, re-embarking in a large ship which was probably engaged in the grain carrying trade between Alexandria in Egypt and Rome. This portion of the voyage was full of difficulties from the beginning. From Myra to Cnidus (a peninsula which projected from the Carian coast having Cos on the north and Rhodes on the south) the progress against baffling winds was slow. The first stop was made at Fair Havens, a place upon the southern coast of Crete (the modern Candia). It was here that Paul foretold the serious danger to the ship if the voyage should be continued. But the centurion taking the advice of the master and owner of the ship, and because the harbour "was not commodious to winter in," determined to make an attempt to reach Phenice (a harbour west of Crete and upon the same side of the island). The adventures that befell the ship's company, and the misfortune that came to the ship, in the terrible fourteen days that followed after the depart-

ure from Fair Havens are best understood through the graphic language of Luke, an eye witness (Acts 27:14–44 should be read carefully in this connection). It is in this time of trial that Paul steps forth and shows his mastery over men. Comforted himself by "the angel of God" he comforts others in declaring that no harm shall come to the lives of those in the ship. In the midst of this great storm he alone is calm and able to insist that his companions keep up their courage and strength, and not to give away to despair. The island of Melita (the modern Malta), where the shipwreck took place, lies directly south of Sicily. The place where the Great Apostle was cast ashore is now known as St. Paul's Bay. The inhabitants of the island received the ship's company "with no little kindness" and Paul engaged here in a healing ministry, curing the father of Publius, the chief man of the island, of a fever and many others of diseases. In whatever place or circumstances Paul comes he at once begins to exercise his Christian gifts.

The Island of Melita to Rome, or the adventures of Paul on the third ship (Acts 28:11–16). Three months were spent at Melita. Then Paul and the company embarked on another Alexandrian grain ship for Puteoli, "eight miles southwest of Naples and the principal harbour south of Rome in Paul's day." "It was the port at which the Egyptian grain ships usually unloaded." There were two stops made on the way to Puteoli, one at Syracuse in Sicily and the other at Rhegium, at the southern point of Italy. At Puteoli Paul found Christian brethren with whom he remained for seven days. The Roman Christians came out to meet Paul at Apii Forum, forty-three miles, and the Three Taverns, thirty-three miles from Rome. This expression of love and interest in him and his welfare greatly cheered the heart of the Apostle.

PAUL AT ROME

Testifying to the Jews (Acts 28:17–27).—After an interval of only three days Paul called the chief of the Jews together, and explained to them why he had been sent to Rome. He declared that he had no accusation to make against his nation to the Roman authorities, but that he was a prisoner on account of his advocacy of the hope of Israel fulfilled in Jesus Christ. But the Jews replied that they had had no word about Paul from Jerusalem. Desiring to hear more of what Paul had to say about the Christians they appointed a day in which they would hear Paul at his lodgings. This hearing was evidently very thorough, and the usual division was made of believing and unbelieving Jews.

Testifying to the Gentiles (Acts 28:28).—Paul receiving no sufficient response to his words from the Jews now turns his attention to the Gentiles.

The Two Years' Imprisonment (Acts 28:30, 31) was spent in preaching the gospel of Jesus Christ, in his own hired house, and receiving all who came to him. Although Paul was a prisoner he was allowed complete freedom of speech.

Incidental Notices of this Imprisonment are found in the four Epistles which were written from Rome during its continuance. Prof. J. R. Lumby, D.D. (Acts, Cambridge Bible for Schools and Colleges) says: "We know from first to last the prisoner's chain hurt Paul (Eph. 3:1; 4:1; Phil. 1:13, 16; Col. 4:18; Philem. 1, 9, 10), and that his cause was at times an object of much anxiety (Phil. 2:23, 24). We also learn from the same letters that besides Luke and Aristarchus (Acts 27:2; 28:15) he had also the fellowship, for some time at least, of Tychicus, who (Eph. 6:21) was the bearer of his letter to Ephesus; of Timothy, whom (Phil. 1:1; Col. 1:1; Philem. 1) he joins with himself in the greeting to the churches of Philippi and Colossæ and also in that to

Philemon. In the former of these churches Timothy had been a fellow laborer with the Apostle. Epaphroditus came with the Philippian contributions to the aid of the imprisoned Apostle (Phil. 4:18). Onesimus found out Paul when in flight from his master he made his way to Rome (Col. 4:9; Philem. 10). Mark, the cousin of Barnabas, was also there and another Jewish convert, Jesus, called Justus, of whom we only know that the Apostle considered him worthy to be called a fellow worker unto the kingdom of God (Col. 4:11). Epaphras from the churches of Laodicea and Hieropolis, had come to visit Paul, and to bring him greetings doubtless of the Christians there, and carry back some words of earnest council and advice from the Roman prisoner (Col. 4:12, 13). Last of all Demas was there to be mentioned as having forsaken the good way through love of this present world (Col. 4:14; 2 Tim. 4:10). More than this and the few words in verses thirty and thirty-one, of Acts 28, we do not know of this first imprisonment." His spirit however was unsubdued through all his hardships and he was ever exhorting the disciples of Christ to rejoice in Him (Phil. 2:1, 2; 4:4).

The Further Travels of Paul are considered in Study 10.

QUESTIONS

How much space does the account of this journey occupy in the Acts, and why is so much given to it? What do the seven speeches of Paul signify? What Epistles did Paul write while at Rome? Give the time and extent of this journey. Give the historical connections. Why did Paul return to Jerusalem? Give an account of his meeting with James and the elders; the temple riot; his speech to the rioters; and his speech before the Jewish Council. How was Paul comforted by God? What was the conspiracy of the Jewish fanatics? How long did Paul remain a prisoner at Cæsarea? Give an account of his first defense before his Jewish accusers, and the Roman governor Felix; his second defense before Felix; his third defense before Festus; and his fourth defense before Festus and King Agrippa II. Give an account of the voyage to Rome; Cæsarea to Myra; Myra to Melita; and Melita to Rome. What did Paul testify to the Jews and Gentiles in Rome? Where do we find incidental notices of this imprisonment?

III. PAUL'S WRITINGS

STUDY VII

THE FUTURE OF CHRIST'S KINGDOM

FIRST GROUP OF EPISTLES

FIRST AND SECOND EPISTLES TO THE THESSALONIANS

ANALYSIS

Introduction to the Epistles of Paul—Epistolary Writings. Some Reasons for Paul's Writings. Qualifications of Paul. How the Epistles are Best Understood. Titles and Groups Common Plan. Supreme Purpose.

The Future of Christ's Kingdom—The First Group of Epistles. The Chief Doctrinal Point.

The First Epistle to the Thessalonians—The Founding of the Church. Occasion, Time, and Place of Writing. Contents. Analysis.

The Second Epistle to the Thessalonians—Occasion, Time, and Place of Writing. Principal Divisions and Chief Points.

III. PAUL'S WRITINGS

Study VII

THE FUTURE OF CHRIST'S KINGDOM

FIRST GROUP OF EPISTLES

THE FIRST AND SECOND EPISTLES TO THE THESSALONIANS

INTRODUCTION TO THE EPISTLES OF PAUL

Epistolary Writings.—The New Testament is composed of twenty-seven books, twenty-one of which are Epistles. Of this latter number thirteen are ascribed to Paul. It is thus seen how largely the New Testament is made up of Epistles and how many of these are attributed to the Great Apostle.

In the letters of men of great prominence and power of any age we get closer to the real condition of the affairs of that age than by any other means. In this way, we get information at first hand from the participants in the events of which they write. It is fortunate for us that we have this first hand material with which to deal, when we come to study the early growth and development of Christianity.

By means of the New Testament Epistles (which are real letters and written with a definite purpose in view) we look directly into the faith, the customs, and practices of the early Christian churches. We see how they were organized and how they conducted their services. We see the marvelous changes wrought in the lives and characters of the converts. We note that the triumphs of faith

were won through a belief in the Divine Son of God and the power of the Holy Ghost. The struggles and difficulties of these early Christians in coming out of heathenism are depicted in a masterly way. Paul, in his endeavor to guide aright the churches, of which he had been the spiritual father, shows what he believes and teaches about God, the Holy Ghost, Jesus Christ, sin, redemption, and the future state of the soul. In these letters the incidental and indirect references to the doctrines taught, and the customs of the early churches, are as valuable as the direct.

Some Reasons for Paul's Writings.—The Apostle was the founder of churches over a large area of territory. He soon realized, however, that it was impossible to visit them as often as he desired and as frequently as he ought. Many of the converts had come out of heathenism and needed doctrinal and ethical instruction in the way of Christ. They also needed encouragement, comfort, and sometimes sharp correction for outbreaking sins. As means of communication were open and easy along the well kept Roman roads, what was more natural than that Paul should begin to write letters which were not only to be read by the particular churches to which they were addressed, but passed on to the other churches.

Qualifications of Paul.

1. Intellectual. He was not only pre-eminent as a missionary, but even more remarkable as a writer. "He was the greatest thinker of his age, if not of any age, who in the midst of his outward labors was producing writings which have ever since been among the mightiest intellectual forces of the world and are still growing."

2. Spiritual. He had been converted in a wonderful way and had received a special revelation from Christ (Acts 9:3–15; 1 Cor. 15:3; Gal. 1:11, 12). He had been called to his great work among the Gentiles by Christ and the Holy Ghost (Acts 9:15; 13:2). He was absolutely absorbed in the work of Christ and in making known His gospel.

How the Epistles are Best Understood.—Each one should be studied in the light of the occasion which called it forth and in connection with the church, group of churches, or the individual to which it is addressed.

Titles and Groups.—The thirteen Epistles fall naturally into four groups; in each of which is set forth some great doctrinal and ethical truth.

First Group, First and Second Thessalonians. "These Epistles are short, simple, and practical. They may be regarded as illustrating Paul's earlier missionary instruction to his converts—hence the name 'Missionary Epistles,' sometimes applied to them. They treat of but one doctrinal subject—the second coming of Christ." It should be borne in mind, however, that Paul speaks of Jesus Christ as "The Lord," "Our Lord," about twenty-five times in First Thessalonians; this shows how thoroughly he believed in the Deity of Christ.

Second Group, Galatians, First and Second Corinthians and Romans. "This group is the great repertory of Paul's doctrinal and ethical teaching. Galatians and Romans deal chiefly with his doctrine of justification by faith. They are designed to disprove the current Jewish teaching (which was invading the churches) that men might be saved by obedience to the Mosaic law. On the contrary Paul maintained that the sole basis of salvation is the grace of God to be appropriated by faith on man's part."

Third Group, Colossians, Philemon, Ephesians, and Philippians. "This group is predominantly Christological. Errors had invaded the churches addressed, which tended to degrade the person and work of Christ, and the Apostle writes with a view to showing his pre-eminence and saving power, so that the readers may be induced to keep their allegiance to Christ and His gospel."

Fourth Group, First Timothy, Titus and Second Timothy. "These are called 'The Pastoral Epistles,' and were designed to instruct Timothy and Titus as superintend-

ents of the churches in Ephesus and Crete, and were thus semi-official in character. But they have also a strong personal element and a tone of warm sympathy and affection." The above characterization of the four groups of these Epistles by Prof. G. B. Stevens is brief and to the point.

Common Plan.—The plan in all of Paul's Epistles, with slight variations, is much the same. The outlines of these letters fall uniformly into six divisions. "First, a greeting sometimes very brief, sometimes extending over several verses, in which he generally manages with consummate skill to strike the keynote of the whole letter. Secondly, a thanksgiving to God for the Christian gifts and graces of his converts. Thirdly, a doctrinal part, in which he argues out or explains some great topic of Christian truth, specially required by the condition of the church to which he is writing. Fourthly, a practical section, in which he applies to daily moral duties the great doctrines which he has developed. Fifthly, personal messages, salutations, and details. Sixthly, a brief autograph conclusion to ratify the genuineness of the entire letter."

The Supreme Purpose was to make known the Divine Christ as the Savior of all men, both Jew and Gentile (1 Cor. 2:1–16; Col. 1:9–29; Phil. 2:9–11; Acts 26:22, 23; Rom. 3:9–31).

THE FUTURE OF CHRIST'S KINGDOM

FIRST GROUP OF EPISTLES

THE FIRST AND SECOND EPISTLES TO THE THESSALONIANS

The First Group of Epistles.—The First and Second Epistles to the Thessalonians are the earliest writings of Paul of which we have any certain knowledge. He may possibly have written earlier epistles, which are now lost.

He speaks of writing a salutation "in every epistle" (2 Thess. 3:17), "with mine own hand," which may imply that he had already written a number of Epistles. In regard to later writings he also speaks of an Epistle (1 Cor. 5:9) to the Corinthians written to them before that now known as First Corinthians and of one written to the Laodiceans (Col. 4:16); of these writings we have no record save these incidental notices, if these notices refer to lost Epistles.

The Chief Doctrinal Point considered in this group is "The Future of Christ's Kingdom" as it was related to His second coming (1 Thess. 4:13–5:9, compare 2 Thess. 2:1–17). It was natural that, after so great a manifestation of the Divine Christ, the earlier believers in Him should make much of the promise that He said He would come again, and amid their troubles and difficulties the strong tendency would be to think that second coming was close at hand. It is a well known fact however that the near approach of a great joy or sorrow unfits men and women for the ordinary pursuits of life. Paul, in his first letter to the members of the church of Thessalonica, spoke of the second coming of Christ to relieve their minds of a worry over those who had died since he had preached to them (lest they should not see the Lord when He came), and also to encourage them in their faith (1 Thess. 4:13–18). It seems that Paul was taken to mean by what he wrote that Christ's coming was near at hand. The believers in Christ, in Thessalonica, began to give up their ordinary avocations and pursuits in speedy anticipation of this great event. He therefore takes occasion in his second letter to the church to correct the impression that Christ's coming (2 Thess. 2:1–17) was near at hand. He exhorts them to true and faithful living in the sight of their Lord Jesus Christ (2 Thess. 3:1–18) as the best way to serve their Divine Master. The principle of the true Christian life is here set forth in a masterly way; it holds good for all time and all peoples.

THE FIRST EPISTLE TO THE THESSALONIANS

The Founding of the Church at Thessalonica (Acts 17:1–10).—Paul was on his second missionary journey and this church was the second which he organized in Europe. He entered into the synagogue at Thessalonica and three Sabbath days reasoned with the Jews out of the scriptures, "opening and alleging, that Christ must needs have suffered and risen again from the dead; and that this Jesus, whom I preach to you, is Christ" (Acts 17:3). Through this preaching a few of the Jews believed "and of the devout Greeks a great multitude, and of the chief women not a few." It appears from this account that the church was mostly made up of Gentiles. But through the opposition of the Jews all the city was set in an uproar and Paul was sent away by night to Berea.

Occasion, Time, and Place of Writing.—Paul left Thessalonica unwillingly for he had a great affection for his converts in this city. Twice he endeavored to return, but was prevented from doing so (2:17, 18). When he reached Athens (Acts 17:15) he grew so anxious about the church at Thessalonica that he sent Timothy back to see how it prospered (3:1, 2). While Timothy was gone on his mission Paul went on to Corinth (Acts 18:1). Here Timothy found him when he returned with his report of the church (Acts 18:5; 1 Thess. 3:6). Paul was greatly pleased with what Timothy had to say about the converts. While enduring persecution they were standing fast in the Lord and devoted to their faith in Christ (3:7–13). The report which Timothy brought was the occasion of the first letter to this church.

The time was, in all probability, in the winter of 52–53 A.D., and the place of writing was at Corinth, where Paul remained for over a year and a half (Acts 18:1, 11, 18).

Contents.—The first three chapters are of a personal character and show how dear to Paul's heart were these

converts of Thessalonica. They also show the good record made for the short time since they had embraced Christianity. But nothing could be more revolutionary in those days than to become a Christian; therefore Paul takes occasion to correct social, moral, and doctrinal faults and to instruct them more fully in the faith, in Christ, which they professed. In the matter of doctrine Paul mentions Christ as "the Lord," "our Lord" about twenty-five times, showing his belief in and teaching of the Deity of Christ. In regard to Christ's speedy second coming, of which many seem to have had a lively expectation so that they were troubled when some died lest these had lost their opportunity to see this glorious event, Paul writes to reassure them that all believers, those who have died and those who are alive at that time, "will enter together and share equally in the blessings of Christ's heavenly kingdom" (4:13–18). The Epistle closes with exhortations to be joyful, thankful, and prayerful.

Principal Divisions and Chief Points.

1. Introduction (1:1–10) Personal address and salutation. Thanksgiving for their faith, love and hope in Jesus Christ and for their conversion.

2. Narrative (2:1–4:12). How the gospel was given and how it was received at Thessalonica. An account of Paul's care and anxiety for the church. Paul's prayer for their establishment in the faith of Jesus Christ. Exhortation to abstain as followers of Christ from impurity and fraud; to follow after holiness and brotherly love.

3. Doctrinal (4:13–5:11). The second advent of Christ. The parts which the dead and living will have when Christ shall come again. The uncertainty of the time. The need of constant watchfulness.

4. Practical (5:12–28). Rules for the conduct of the church, its overseers and members. Exhortation to be joyful, prayerful, and thankful. Closing prayer that they may be preserved blameless unto the coming of the Lord Jesus Christ. Greeting and benediction.

THE SECOND EPISTLE TO THE THESSALONIANS

Occasion, Time, and Place of Writing.—What Paul wrote about the second coming of Christ, in the First Epistle, seems to have been misunderstood by the church at Thessalonica (1:7–3:11). Then too there was probably a spurious epistle (and this may have occasioned much of the trouble) in circulation, in which Paul is evidently made to declare that the day of Christ is close at hand (2:2). He writes of this false epistle very vigorously that they be not troubled in spirit by a letter, "as from us, as that the day of Christ is at hand." Evidently some were neglecting their work, becoming impatient at the delay in Christ's coming (3:5, 11, 12) and walking disorderly.

The Epistle opens, with an expression of thanks for the general condition of the church and that it was enduring persecutions and tribulations well (1:2–6). Hence it is evident that some but not all of the church members were out of accord with an earnest sensible faith in Christ. This Epistle reflects certain conditions which Paul had to meet in his work and shows how he sought to check any defections from right conceptions of true Christian doctrine and life. In the second chapter Paul shows that the "day of Christ" may not speedily come, that certain other things must come to pass before it is revealed (compare Matthew ch. 24), and that the true Christian way is to stand fast always in the Lord. In thus standing fast every believer will grow in faith and grace.

The duties taught are "courage and faith under persecution and calmness and quiet industry in the presence of the greatest expectations."

The time of writing was probably, a few months after that of the First Epistle, in 53 A.D. The place of writing was Corinth.

Principal Divisions and Chief Points.

1. Introduction (1:1–4). Salutation. Thanksgiving for the growth of faith in the Thessalonian church.

2. Doctrinal (1:5–2:17). The great day of the Lord. The Thessalonians seemingly misunderstood Paul's first letter and he now more fully explains the second advent of Christ. It will be a day of terrible retribution for the unbeliever but one of glory for all who trust in Him. A warning is given not to think the day near at hand. Certain things must first come to pass; "a falling away," "a man of sin," "signs and lying wonders." Thanksgiving that the Thessalonians have been chosen to salvation through the sanctification of the Spirit.

3. Conclusion (Ch. 3). Paul requests prayer for himself that "the word of the Lord may have free course and be glorified" with him; he also desires that the Lord may direct their "hearts into the love of God and into the patient waiting for Christ." Paul gives command to discipline the disorderly and that every man earn his own living. Exhortation to be not weary in well doing. Salutation and benediction.

QUESTIONS

What can be said of epistolary writings; their place and usefulness? Give some reasons for Paul's writings. What were the qualifications of Paul? How are the Epistles best understood? What can be said of the four groups and their characteristics? What is the common plan? What is the supreme purpose? What can be said of the first group of Epistles; First and Second Thessalonians? What is the chief doctrinal point? The First Epistle; what can be said of the founding of the church at Thessalonica? What can be said of the occasion, time, and place of writing? What are the contents? Give the four parts of the principal divisions and chief points. The Second Epistle; what can be said of the occasion, time, and place of writing? Give the three parts of the principal divisions and chief points.

III. PAUL'S WRITINGS

STUDY VIII

THE OLD FAITHS AND THE NEW

SECOND GROUP OF EPISTLES

GALATIANS. FIRST AND SECOND CORINTHIANS. ROMANS

ANALYSIS

Problems of Early Christianity—The Old Faiths and the New. The Great Question. The Jewish Faith. The Heathen Faith. The New Faith in Christ. Practical Bearing upon Present Day Living. The Epistles of this Group.

The Epistle to the Galatians—The Galatians. Time of Writing. Occasion and Purpose. Principal Divisions and Chief Points.

The Epistles to the Corinthians—The Church at Corinth. The City of Corinth.

The First Epistle to the Corinthians—Occasion and Purpose. Place and Time. The Supremacy of Christ. Principal Divisions and Chief Points.

The Second Epistle to the Corinthians—Occasion and Purpose. Place and Time. Principal Divisions and Chief Points.

The Epistle to the Romans—The Church at Rome. Occasion and Purpose. Place and Time. Central Thought. Principal Divisions and Chief Points.

III. PAUL'S WRITINGS

Study VIII

THE OLD FAITHS AND THE NEW

SECOND GROUP OF EPISTLES

GALATIANS. FIRST AND SECOND CORINTHIANS. ROMANS

PROBLEMS OF EARLY CHRISTIANITY

The Old Faiths and the New.—In this second group of Epistles, Galatians, First and Second Corinthians, and Romans, we enter upon a period of conflict in which Christianity is being defined, and differentiated from Judaism and Heathenism. No great truth ever came into the world without a battle for its right to the attention of men.

The new faith in Christ made large claims for itself. It marked an advance upon Judaism and maintained that in Christ was fulfilled all the promises made by the prophets of the coming of the Jewish Messiah. It radically antagonized the heathen religions. It had a double task to win men out of Judaism and heathenism. Only by a careful study of these great doctrinal Epistles, and the circumstances out of which they arose, can it be seen how really great was this task.

The Great Question was: "On what terms does God save men? Does He owe salvation to any because of what they have done, or does He bestow it as an unmerited favor upon condition of trust and self-surrender?" Paul maintained that the sole basis of salvation is the

grace of God through Jesus Christ to be appropriated by faith on the part of man. This is still the great question.

The Jewish Faith had been long in the world. Its prophets had two great themes, the Messiah and the Messianic Kingdom. All Israel, while observing feast and fast days the precepts of the Mosaic law and offering sacrifices, looked forward to the coming of the Messiah and the establishment of His kingdom upon earth, as the supreme fulfillment its hopes.

It is the contention of Paul in these Epistles that this Messiah has come in the person of Jesus Christ and fulfilled all the promises made to Israel, and that, through faith in Him, believers are released from the observance of the precepts of the Mosaic law.

There were two parties of Jews who sought to check the advance of the early church, with its all sufficient Savior. First, there were the Jews who denied any and every claim of Christ to be the Messiah; of this party were the rioters who drove Paul out of city after city and sought to kill him in the temple. Second, there were the Jewish Christians who "asserted that their faith was Judaism with a new prophet; that the law of Moses and Mosaic ceremonial practices were binding on Christians as well as on unbelieving Jews; that Gentile believers must first become proselytes to Judaism before they could become Christians; and lastly that circumcision was the only gateway to baptism." With the first class of Jews it was not so difficult to deal, for they were out and out antagonists, but the Jewish Christians, (who still clung to the Jewish law) were constantly making trouble not only amongst the Christian Jews, who had fully come out from under the law of Moses and expressed their faith in Christ, but also among the Christian Gentiles who had come out of the heathen religions. The masterly arguments of Paul, presented in Galatians and Romans, deal chiefly with the doctrine of justification by faith in Jesus Christ alone. In

Gal. 5:1–4 he calls the return to Jewish belief and practice, "falling from grace."

The Heathen Faith.—The people of the Roman empire were idolaters. Temples for the worship of idols occupied prominent positions in every city. Some of them were very beautiful, from an architectural point of view. But the objects of worship, frequently, were of the basest sort. This worship caused a notorious laxness of view in regard to the relations between the sexes. This state of things is not overstated by Paul in his epistle to the Romans (1:18–23). It was this condition of idolatrous worship which led to the decision of the Jerusalem Council in regard to the Gentile converts (Acts 15:29). The Christianity which Paul taught called for a pure and upright life and a subjugation of human passion. We see the effects of former idolatrous lives manifesting themselves in the evils which Paul sought to correct in his letters to the Corinthians. It was no small conflict in which the Great Apostle to the Gentiles engaged when he sougnt to cleanse, through Christ, the base idolatrous hearts of the men of his times.

The New Faith in Christ.—Paul stands for spiritual freedom in Christ and loyalty to Him as Divine Lord without the necessity of observing the minute regulations of the Jewish ritual. He insists upon purity of soul and outward life as opposed to the laxness of the idolaters. Each individual soul is related to Christ to whom it is responsible.

Practical Bearing upon Present Day Living.—The things contended for, the evils scored in these Epistles may seem to belong to dead controversies, but they do not. While it is a fact that Christianity has freed itself from Judaism and the heathen religions have been conquered, the old evils still manifest themselves and the same remedies must be applied to them. Many to-day will do works of the law (Gal. 2:16) who have no use for Christ, or His church, thinking in this way to buy their

way to God. These are the old Judaizers come to life again. They often know nothing and care less for spiritual things and heart righteousness. Sensuality, and all its attendant evils, driven from the old heathen temples, manifests itself in many ways; it still seeks to array itself in beautiful garments that it may lure many to ruin. There is need of repeating over again the arguments of Paul for a pure life lived in the faith of Jesus Christ, and the spiritual upbuilding of the soul through Him. Paul also insists upon good works as the outcome of faith, but faith must come first.

The Epistles of this Group were Written on the third missionary journey.

THE EPISTLE TO THE GALATIANS

The Galatians to whom this Epistle was addressed; who were they? The name Galatia was used in two ways. Geographically to denote the country inhabited by the Celtic tribes (who were descended from the Gauls and who formerly inhabited the country we now call France). Politically it meant the Roman province which also included "Psidia, Lycaonia, and part of Phrygia to the south of Galatia proper." It has been a question which of the two Paul intended to address in his letter. There are no particular names of churches which are specified. Many scholars think that Paul means to address his Epistle to the churches of the Roman province. In this case the letter would be sent to the churches of a wide area, and primarily addressed to those founded in the first missionary journey at Antioch, Iconium, Derbe, and Lystra (Acts 14:1–28).

Luke speaks also of a region lying roundabout Derbe and Lystra where the gospel was preached on this first journey (Acts 14:6). The passage in Galatians (2:5) in which Paul refers to the Jerusalem Council where he contended for the liberty in Christ of the Gentiles would naturally be taken to mean these first churches (however wide the

application) as the Jerusalem Council was held at the close of the first missionary journey. The word Galatia may be used in the narrower sense also by Luke in speaking of the beginning of Paul's second (Acts 16:6) and third (Acts 18:23) missionary journeys. It would be natural for the Judaizers, who sought to turn back the converts of Paul to Judaism, to begin with the churches in South Galatia first.

Time of Writing.—The common opinion is that this epistle was written at Ephesus, during Paul's long stay there on his third missionary journey or between 54 and 56 A.D. Some however would place the date earlier.

Occasion and Purpose.—That which caused Paul to write this first of his great doctrinal Epistles was the teaching of certain Judaizers who had found their way into the churches of Galatia. They claimed that the Jewish law was binding upon believers in Christ, and declared that salvation was through works of the law. They insisted upon the rite of circumcision. Paul's gospel and authority were disparaged.

Paul wrote this Epistle for the purpose of showing that "faith in Christ was the sole and sufficient condition of salvation."

Principal Divisions and Chief Points.

1. Introduction (1:1–10) Salutation. Subject of the Epistle; the defection of the Galatian churches.

2. The divine commission given to Paul as an apostle (1:11–2:21) He makes a statement of his claims and gives a sketch of his life. The gospel he preached came not from man but through a revelation of Jesus Christ. All this is to show the authenticity of his claims.

3. Doctrinal. Justification is by faith (ch. 3–4). The Galatian churches had received the Spirit through faith and not by law; why should they turn back? The superiority of faith is shown by Abraham's faith. The covenant of the promise of Christ was before the law. The law is subordinate to faith, its purpose is to bring

men to Christ. There is serious danger in returning to the law.

4. Practical. Application of the doctrinal teaching (ch. 5–6:10). An exhortation to stand fast in the liberty of Christ; this liberty excludes Judaism. A warning against the abuse of Christian liberty. The works of the flesh and the fruits of the Spirit. Sowing and reaping.

5. Autograph conclusion (6:11–18). Summary of the Epistle. The glory of the Apostle is in the cross of Christ. Benediction.

THE EPISTLES TO THE CORINTHIANS

The Church at Corinth was founded during Paul's second missionary journey (Acts 18:1–18). When the Apostle came to Corinth he found a home with Aquila and Priscilla and worked with them at his trade as a tent-maker. He preached in Corinth for over a year and a half. Although Paul was the means of converting Crispus, the ruler of the synagogue, and his family, he had no large success with the Jews and consequently turned to the Gentiles. The Gentiles gladly heard him and there was a great ingathering into the church.

Paul's sole purpose was to preach Christ for he says, "I determined not to know anything among you, save Jesus Christ and Him crucified" (1 Cor. 2:2).

The City of Corinth was the largest and most important city of Greece. The commerce of the world flowed through its two harbours. The population consisted of Greeks, Jews, Italians, and a mixed multitude; it was excitable, pleasure loving, and mercurial. In this city was held a perpetual vanity fair. The vices of the east and west met and clasped hands in the work of human degradation. The Greek goddess Aphrodite had a magnificent temple in which a thousand priestesses ministered to a base worship. While it was a center of wealth and fashion it was a city of gilded vice. In the philosophical schools there was an endless discussion about words and

non-essentials and a strong tendency to set intellectual above moral distinctions.

THE FIRST EPISTLE TO THE CORINTHIANS

Occasion and Purpose.—It was natural that the pressure of heathen customs and practices should be very great upon this young church. It was also to be expected that parties and divisions would arise. The immediate cause of this Epistle was that strifes and divisions had arisen in the church. It was the reporting of these matters to Paul by those "of the house of Chloe" (1 Cor. 1:11) that led him to write in the way in which he did. To settle the strifes of this church and to define the relations which Christians should assume towards the political, religious, and domestic institutions of the heathen was a matter of no little delicacy and difficulty. The mastery of Paul is shown in the laying down of principles, in accordance with the gospel of Christ, that were effective not only for the Corinthian church but which are applicable to-day to all such church difficulties and the conduct of Christians towards non-Christians.

A Former Epistle,—Previous to the one now called "The First," had been written to the Corinthians (1 Cor. 5:9) and "it appears that the church had replied and requested further explanation and instruction on certain points" (5:11; 7:1; 8:1; 12:1; 16:12).

Place and Time.—This Epistle was written during Paul's long stay in Ephesus (Acts 19:10; 1 Cor. 16:19) and the date is in all probability 57 A.D.

The Supremacy of Christ over all parties, His love as the touchstone of all service, and His resurrection are the great subjects of this Epistle.

Principal Divisions and Chief Points.

1. Salutation and thanksgiving (1:1–9).

2. Correction of divisions of party spirit (1:10–4:21). It having been reported to Paul that four parties were striving for mastery in the church and there was

great contention; he rebukes the party spirit, sets forth the principles of his teaching, and declares that Christ alone is the center of the Christian system. Faith stands not in the wisdom of men. The only foundation is in Christ.

3. Correction of moral disorders (ch. 5–7). In consequence of the close contact of the church with heathendom grave moral evils found their way into the fold. (a) The case of an incestuous person, Paul writes that such a person is to be expelled because the leaven of evil separates men from Christ. (b) The sin of going to law in heathen courts. Christians ought to settle their own disputes. (c) Sins of the body. No man should commit a sin as his body is the temple of the Holy Ghost. (d) Advice concerning marriage. The purpose of the gospel is not to antagonize but to Christianize the natural relations between society and the believer.

4. Correction of social and ecclesiastical misconceptions (ch. 8–14). (a) The question of eating of meats offered in idol worship is decided on the ground of love rather than knowledge. (b) The preacher of the gospel has the right to be supported by the church. (c) The true Christian liberty to be observed in the matters of eating and drinking. The proper celebration of the Lord's Supper. (d) The use and abuse of spiritual gifts. (e) The greatness of love (ch. 13) The touchstone of all is love. (f) The end to be sought in every spiritual gift is the edification and upbuilding of the church.

5. The true doctrine of the resurrection (ch. 15), Paul lays great stress upon this doctrine. "If Christ be not risen from the dead, then is our preaching vain and your faith is also vain."

6. Parting directions, exhortations, and salutations (ch. 16).

THE SECOND EPISTLE TO THE CORINTHIANS

Occasion and Purpose.—Paul was quite anxious about the reception of his first letter by the Corinthian church. Not long after its dispatch he sent Titus (2 Cor. 2:13) to see how it was received and to note whether the strife of parties had ceased, the incestuous person had been dealt with, and other matters properly adjusted. While Titus was absent on this mission Paul left Ephesus on account of the riot made by Demetrius and his fellows (Acts 19:23–41; 20:1) and went over into Macedonia (Acts 20:1). On the way, at Troas, he expected to meet Titus and was greatly disappointed in not seeing him (2 Cor. 2:12–13). It is evident that he met Titus in Macedonia and received from him the report of the condition of the Corinthian church and the manner in which his first letter had been received and acted upon (2 Cor. 7:5–16). Again it is evident, from the Epistle, that Titus brought back the encouraging news to the Apostle that the incestuous person had been dealt with and had repented, and that, as a whole, the church stood loyally by him, but still there were some who were making trouble. It was this report that was the occasion of the Second Epistle. Prof. G. B. Stevens says in regard to this letter, It reflects the mingled joy and grief of the Apostle. The earlier chapters are predominately cheerful and commendatory, the latter mainly sorrowful and severe. In the light of these facts the letter may be described as threefold: First, to encourage and instruct the church (1–7). Second, to induce the Corinthians to make a collection for the poor Judean churches (8–9). Third, to defend the writer's apostolic authority against the calumnies of his enemies (10–13).

Place and Time.—There are a number of references by the Apostle which show that this Epistle was written in Macedonia (1:15, 16; 2:12, 13; 8:1; 9:2) and shortly after Paul came out of Asia (1:8, compare Acts 20:1.

2). The time probably 57 A.D., the same year in which the First Epistle was written.

Principal Divisions and Chief Points.

1. Salutation (1:1, 2)

2. Paul's principles and ways of working (1:3–7:16) In these chapters the Apostle endeavors to remove any feeling of bitterness which may have been produced in the Corinthian church by his dealing with a certain evil in the previous Epistle. He also vindicates his spiritual ministry. He declares his love for the church and its spiritual advancement. He also declares that he has put off his visit to Corinth that he might not come in sorrow. He rejoices in the good news brought by Titus. While he is weak in body, the power is of God and the ministry is a communication of the Spirit. He asserts that he is sustained by the hope of the future life. He earnestly exhorts the church to receive and live the gospel which he preached to them, for separation from the world and unity with God. In chapter seven he rejoices that they have received his words so well.

3. The collection for the poor Christians in Jerusalem (8–9). Paul here speaks of the liberality of the Macedonian churches and the work of Titus who is sent to forward the contributions.

4. Paul's vindication of his authority as an apostle (10:1–13:10). He has been attacked in his person, character, and teaching by parties in the Corinthian church who would overthrow his authority and ruin the church. These four chapters are a magnificent setting forth of his apostolic claims. (a) His power and glory are not in his bodily presence or his letters but in the spiritual might of God. (b) His preaching is the pure gospel of Christ. In bodily labor, trials, and persecutions he has excelled them all (ch. 11). (c) He has the highest qualifications (in visions and revelations) but he will glory only in his infirmities. His object is not to boast but to put an end to the disorders in the church. (d) The Apostle

declares his intention to visit the church. By the power of Christ he will not spare the evil. His desire is only for righteousness.

5. Farewell greetings and messages (13:11–14).

THE EPISTLE TO THE ROMANS

The Church at Rome.—When and by whom this church was founded it is not known. It is thought that the "strangers of Rome" (Acts 2:10), who were present at the day of Pentecost when the great manifestation of the Holy Spirit took place, carried back the good news and that this was the beginning of the church. It was composed of both Jews and Gentiles for Paul addresses both classes (Rom. 1:13; 9:24; 11:13; 2:17; 4:1; 9:13; 7:1; 9:1–5). This church seems to have made rapid progress (1:8). Paul was evidently acquainted with some of the Roman Christians (16:3–15).

Occasion and Purpose.—This Epistle grew out of a desire on the part of Paul to see Rome (Acts 19:21; Rom. 1:11; 15:24–28). As this would be his first visit it was no more than a courteous act that he should write to the church of this intention. Again as the Christians in Rome might have heard false and distorted reports of the gospel which he preached, Paul takes care to clearly and logically set forth the principles and doctrines which he was teaching. This letter then becomes very important as the summing up of the experience and teaching of many years of service in the cause of Jesus Christ.

Place and Time.—This Epistle was in all probability written from Corinth during Paul's stay there in the course of his third missionary journey 58 A.D. (compare Acts 19:21; 20:1–3; Rom. 16:23; 1 Cor. 1:14; 2 Tim. 4:20).

Central Thought.—The theme is justification by faith and not by works. There are four main positions. First, All are guilty before God. Second, All need a Savior.

Third, Christ died for all. Fourth, We are all (through faith) one body in Him. The thought may be put in other ways, but all to the same purpose. The doctrine of sin, and the doctrine of grace; or the universality of sin and the universality of grace.

Principal Divisions and Chief Points.—There are two great sections, Doctrinal (ch. 1–11), and Practical. (ch. 12–16).

1. Introduction (1:1–15). Paul's salutation to and thanksgiving for (the faith of) the Roman church.

2. Doctrinal (1:16–11:36). (a) The great theme stated, Justification by Faith. (b) All have sinned and all are guilty, Gentiles without the law and Jews with the law have failed to attain righteousness. (c) Righteousness for all comes through faith in Jesus Christ and not by law or works; the universality of grace. Abraham was justified by faith (ch. 4). The blessedness of justification by faith in Jesus Christ (ch. 5). (d) Objections against free grace that it will multiply sin or discredit the law are taken up and answered. Thorough union with Christ on the part of the believer annihilates sin and the law has no more any power. The believer justified by his faith in Christ is dead to the law while quickened to a new and holy life by the Spirit. (e) The apparent rejection of Israel is the problem considered in chapters 9–11. The nation sought righteousness through the law and not by faith. (f) Christ is the end of the law for righteousness. (g) The restoration of Israel.

3. Practical (12–16). (a) Advice and exhortation. The Christian's duty to the church and his conduct outside of it; duty to the state and society; duty of toleration and supreme trust in Christ. (b) Salutations. Paul's apology and explanation for addressing the Roman church. Greetings to various persons and farewell words.

QUESTIONS

What can be said of the old faiths and the new? What was the great question? The Jewish faith; how fulfilled in Christ? What can be said of the heathen faith? What of the new faith in Christ? What is the practical bearing of this group of Epistles upon every day life? When written? Give some account of the Galatians. When was the Epistle to the Galatians written? What was the occasion and purpose? Give the principal divisions and chief points. What can be said of the Epistles to the Corinthians? When was the church founded? Give some account of the city. What was the occasion and purpose of writing the first Epistle to the Corinthians? What was the place and time? What the thought of Christ. Give the principal divisions and chief points. What was the occasion and purpose of writing the Second Epistle? Place and time? Give the principal divisions and chief points. When was the church at Rome founded? What was the occasion and purpose of writing the Epistle to the Romans? Time and Place? Central thought? Give the principal divisions and chief points.

III. PAUL'S WRITINGS

Study IX

THE SUPREMACY OF CHRIST

THIRD GROUP OF EPISTLES

COLOSSIANS. PHILEMON. EPHESIANS. PHILIPPIANS

ANALYSIS

The Question at Issue—The Supremacy of Christ. Reason for Raising this Qestion. The Answer to the Question. Present Day Attention.

The Writing of the Epistles—The Interest. The Sending of the Epistles.

The Epistle to the Colossians—The Church at Colossæ. The Occasion. Central Thought. Time and Place of Writing. Principal Divisions and Chief Points.

The Epistle to Philemon—Occasion. Principal Divisions and Chief Points.

The Epistle to the Ephesians—The City and the Church. Title and Time of Writing. Subject. Principal Divisions and Chief Points.

The Epistle to the Philippians—The City and the Church. Occasion. Objects. Time of Writing. Principal Divisions and Chief Points.

III. PAUL'S WRITINGS

STUDY IX

THE SUPREMACY OF CHRIST

THIRD GROUP OF EPISTLES

COLOSSIANS. PHILEMON. EPHESIANS. PHILIPPIANS

THE QUESTION AT ISSUE

The Supremacy of Christ.—These Epistles mark a new stage in the writings of Paul. The great question discussed in the second group of Epistles was in regard to the terms of salvation. The question now at issue (in Colossians, Ephesians, Philippians) is: What is the nature, the rank, the dignity of the Mediator of salvation? Is He one of a series of Saviors? Does He belong to some angelic order (Col. 2:18), or, does He stand supreme (Col. 2:8, 9, 19) and solitary? Is He the Head and Chief of all creation (Col. 2:19; 1:16). Other matters are discussed in these Epistles, but this is the great doctrinal question and burden of the Apostle's thought.

The Reason for the Raising of this Question was the development of certain false religious beliefs among which were, "asceticism, the worship of angels, revelings in supposed visions and belief in emanations." These "degraded the object of faith and so destroyed its meaning and power."

The Answer to the Question.—Paul is in no doubt as to the supremacy of Christ. All his argument is to show the Deity of Christ. He holds "aloft the true object of faith namely, the supreme Divine Savior Himself, in

opposition to speculation which would degrade and deny to Him the eminence which belongs to Him" (Col. 1:15–20; Eph. 1:10, 20–23; 3:9; Philippians 2:5–11).

Present Day Attention has been focused upon this matter of the supremacy of Christ. Was he human or divine? The arguments of Paul still hold good for a stout belief in the Divine Christ. The writings of the Great Apostle are all characterized by his grasp of fundamental things; they serve their purpose for the modern church in bringing it back to Jesus Christ as the only Savior, as they also in times past corrected the errors of the early church.

THE WRITING OF THE EPISTLES

The Interest in these Epistles is heightened by the fact that they were written during Paul's first Roman imprisonment of which Luke gives all too brief an account (Acts 28:30,31). They have been called from this fact, "The Epistles of the First Imprisonment." It is a marvel that Paul with his surroundings could have written in such a masterly way and handled such lofty themes in a manner which has commanded the attention of the thinking world ever since his day and age.

The Sending of the Epistles.—Colossians, Philemon, and Ephesians were evidently dispatched from Rome by the same messenger, Tychicus (Col. 4:7, 9; Eph. 6:21). Philippians was sent by the hand of Epaphroditus (Phil. 2:25; 4:18).

THE EPISTLE TO THE COLOSSIANS

The Church at Colossæ.—The city of Colossæ was situated about 110 miles east of Ephesus where Paul spent so long a time during his third missionary journey (Acts 19:10). We have no record of any visit of Paul to this city or how the church was founded (Col. 2:1). It is supposed that Ephaphras might have organized this church (Col. 1:7).

The Occasion (and purpose) of this Epistle was evidently the coming of Epaphras to Rome to consult Paul about the affairs of this church (1:7, 8).

In chapter 2:8–23 we have some account of the things which were troubling this Christian community and drawing them away from faith in Jesus Christ as their Savior.

False teachers had appeared at Colossæ who were confusing the minds of the Christian converts. The starting point of the error of teaching was the old oriental dogma that matter is evil and the source of evil (2:8), that as God is good the world could not have come directly from God. To bridge the chasm between God and the matter of the world a long chain of intermediate beings was conceived to exist. This doctrine played havoc with the simplest moral conceptions for if matter is evil, and its source, then man's sin is not in his will, but in his body. Redemption from sin can come only through asceticism and the mortification of the flesh.

The result of all this was a lowering of the dignity of Christ, taking away His saving power and the "substitution of various ascetic abstinences and ritualistic practices (2:20) for trust in Him, the worship of angels (2:18), and a reveling in dreams and visions." "This was kindred to a type of speculation which later became rife under the name of Gnosticism."

To these ideas Paul opposed the true doctrine of the Headship of Christ (2:19) and that He is the only link between God and the universe (1:15–17). "By Him were all things created (1:16) that are in heaven and that are in earth." Christ is the only Mediator (1:13, 14). In this faith there is no place for ascetic mortification. Evil is in our unwillingness to live the life in Christ. In Christ we are dead to sin and risen with Him to a life of holiness (2:20–23; 3:1–4). Christ is not only our Redeemer (1:14) and the Head of the church, but the source of creation and its Lord (1:16, 17). We have a similar error (against which Paul warns) taught to-day

by the speculative thinker, who fills the world with forces which leave no room for the working of a personal will.

Central Thought.—Jesus Christ the sole Savior of men and Mediator between God and men (1:13–14), the Creator (1:16; 2:9) and Head of the church (1:18). Exhortation to follow Christ (3:1–4).

Time and Place.—This Epistle was written at Rome and sent by the messenger, Tychicus, (4:7, 8, 18) to the church at Colossæ about 63 A.D.

Paul also directed that it be read to the church at Laodicea (4:16).

Principal Divisions and Chief Points.

1. Introduction (1:1–12) Salutation. Thanksgiving for their faith and prayer for their increase and knowledge of the will of God.

2. Doctrinal. "The sole Headship of Christ" (1:13–3:4). (a) Christ the Mediator. There is redemption for us through His blood. (b) Christ, the image of the invisible God, Creator and Preserver of all things. (c) He is the Head of the church, reconciliation is only through Him. The Colossians were reconciled to God through the mediation of Christ. It is the earnest desire of Paul that the church at Colossæ should remain rooted in the faith which it had been taught. (d) Warning against wrong speculation; lest any man "through philosophy or vain deceit" obscure or cause the Colossians to deny the true Godhead of Christ (2:8–15). (e) Renewed warnings against errors in worship; Jewish observances, ordinances and asceticisms, and the adoration of angels. (f) In Christ we are dead to the rudiments of the world and risen into communion with God in Christ.

3. Practical (3:5–4:6). (a) Exhortations to cast out all sins of the unregenerate nature and to put on the new man in Christ. Then Christ will be all and in all. (b) All family and social duties are to be performed as in

the sight of Christ. (c) Renewed exhortations to prayer and watchfulness.

4. Conclusion (4:7–18). (a) The mission of Tychicus and Onesimus, the greetings of the companions of Paul and his expressed desire that the churches of Colossæ and Laodicea exchange Epistles. (b) The Salutation.

THE EPISTLE TO PHILEMON

Occasion.—This is the only purely personal letter of Paul that we possess. It is placed in this group because it was sent with the Epistle to the Colossians and by the same messenger, Tychicus (Col. 4:7–9). Philemon was a member (with his wife Apphia) of the church at Colossæ (Philemon 2). Onesimus was a runaway slave, belonging to Philemon, who had found his way to Rome and been converted by Paul (Philemon 10), who returned him, with this letter, to his master (Col. 4:9; Philemon 10–12).

In this letter we have a picture of the Apostle's kindness of heart and a carrying out of the principles which Paul had advocated in his First Epistle to the Corinthians (7:20–24), "Let every man abide in the same calling wherein he was called." We find also this same principle set forth, in another way, in his letter to the Colossians upon the "Supremacy of Christ." These principles will make all men brethren in Christ and every man will strive to serve Christ in his own place, whatever that place is. Paul exhorts Philemon, along this very line, to receive Onesimus not as a servant but as a brother beloved (Philemon 16).

The practical teaching of this letter upon the relations between masters and servants and employers and employees is very pertinent to the present times. The true solution of all labor troubles is that men should regard each other as brethren under the leadership of Jesus Christ.

Principal Divisions and Chief Points.

1. Salutation and Thanksgiving (1–7).

2. Statement of the object of the letter (8–21). As a favor for love's sake Philemon is asked to receive back Onesimus no longer a runaway slave but Paul's spiritual child. Emphasis is laid upon the fact that he is now a Christian brother and should be received as such.

3. Conclusion (22–25). (a) In expectation of a speedy release from imprisonment the Apostle asks that a lodging be secured for him (22 v.). (b) Salutation and benediction (23–25).

THE EPISTLE TO THE EPHESIANS

The City of Ephesus and the Church.—This city was, next to Rome, the most important visited by Paul. It was the capital of Asia Minor and a great commercial center. It was the seat of the worship of the goddess Diana.

Paul first visited the city when he was returning from his second missionary tour, but, while asked to prolong his stay, he remained only for a short time (Acts 18:19–21). During his third missionary journey he again visited the city and remained for three years (Acts 20:31, compare 19:10, 22). His success in Ephesus was very great (Acts 19:18–20, 26) and extended beyond the city. The letters to the churches at Colossæ (Col. 1:2) and Laodicea (this letter is lost) (Col. 4:16) show his care for the churches that were adjacent to Ephesus and of which we have no account of his visiting.

Title and Time of Writing.—Many scholars think that this Epistle was a circular letter written for the edification of the churches of Asia Minor and sent to the church of the capital city. This opinion is strengthened by the lack of local allusions and the naming of friends, as in other epistles. The inscription "at Ephesus" is wanting in two of the more important manuscripts. "On

this view it may be supposed that a space was left in the salutation in which could be inserted the name of the particular place where the letter was being read, that the letter finally fell wholly into the keeping of the Ephesian church, and that the space was at length permanently filled by the phrase 'at Ephesus.' "

The time and place of writing was at Rome about 63 A.D. This Epistle was sent by the messenger, Tychicus, (Eph. 6:21) who also carried the letters to the church at Calossæ and to Philemon (Col. 4:7–9).

Subject.—As in Colossians, the subject is the Headship of Christ (3:9–11); His person and work. God's eternal purpose is disclosed. Christ is given sway over all things "both which are in heaven and which are on earth" (1:10, 21). The unity of the church in Christ is set forth; the unity of the Gentile and Jewish branches in Him; the unity of all the individual members in Him. This union is spiritual and not mechanical; it is holy and pure; therefore sin is excluded. Paul looks upon this as the mystery of the ages, now revealed to him. There is one great kingdom, the risen and glorified Christ is the Head of this kingdom (1:19-23). Redemption and reception into this kingdom is through Jesus Christ (1:7).

Paul in this epistle rises above the controversies of the hour and sees in clear vision the eternal realities and the great plan of God for the saving of men.

Principal Divisions and Chief Points.

1. Introduction (1:1–23). (a) Salutation. (b) Thanksgiving and Thesis (1:3–14). Unity in Christ. He who is the Head of the church is the Center of the universe (1:10). The eternal purpose of God in Salvation is now made known. Before the foundation of the world, man and the redeemed church of Christ were in the thought of God. Christ in whom we have redemption looked forward to His mission from eternity. "Creation, nature, and redemption are all parts of one system"; in

the reconciliation of the cross all orders of beings are concerned. "That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him" (1:10). (c) Prayer. A petition that the understanding of believers may be illuminated; that they may know the hope of their calling and the riches of their heritage, which comes through unity with their risen and ascended Lord.

2. Doctrinal. Unity in Christ (ch. 2–3). (a) The calling of the Gentiles out of "trespasses and sins" into a new life in Christ. (b) Jews and Gentiles are reconciled and brought together in one body by the cross; "no more strangers and foreigners but fellow citizens with the saints, and of the household of God." All built upon the foundation of Jesus Christ, through the Spirit. (c) The mystery of the universal call was made known to Paul by a new revelation. Prayer for a more full comprehension of this unity.

3. Practical. The new life in unity with Christ (4:1–6:17). (a) Exhortation to walk worthy of this new life. (b) Exhortation to gain the victory over sin "in virtue of the sense of unity with man in Christ." (c) Social duties. The regeneration and consecration in this new life of the relations of husbands and wives, children and parents, and slaves and masters. (d) Final entreaty, in the battle against the powers of evil, to put "on the whole armour of God."

4. Conclusion (6:18–24). (a) Personal. Paul requests special prayer for himself in captivity. Tychicus is commended. (b) Farewell and blessing.

THE EPISTLE TO THE PHILIPPIANS

The City of Philippi and the Church.—This city is notable from the fact that it was the first, in Europe, in which the gospel tidings were made known. Accounts

of how Paul came to visit Macedonia and to begin the work in Philippi are given in Acts (16:10, 12–40). Going out of the city as he did by the river side, where prayer was wont to be made, and talking to a number of women about the "New Way" would not seem to be a very favorable beginning for a movement which was to produce such exceedingly large results. But Paul was so full of zeal for Christ that he seized every opportunity, no matter how small, to make Him known. This church afterwards was a great comfort to the Apostle. This letter shows how he loved it and how he exhorted them to rejoice in the Lord (4:4).

Occasion.—Paul was in prison in Rome. The Philippian converts were greatly concerned about him, therefore they sent Epaphroditus with gifts and offerings to him (4:18). This was not the first time that they had taken thought of and remembered their founder, in a similar way (4:15, 16). The Apostle was very greatful for their care (4:10–14). While in Rome, Epaphroditus was taken very sick and came near death (2:25–28). As soon as he had recovered from his sickness Paul sent him back to Philippi (2:28), with this letter. The reference to Cæsar's household shows how strong a hold Christianity was getting in Rome (4:22; 1:12–14), and that there was great boldness in proclaiming the gospel.

Objects.—It is an Epistle of thanks to the Philippians for their kindness (4:10–18) in remembering the Apostle with substantial gifts in his work and for their fellowship (1:5) in the gospel.

Another object is to give them friendly advices and warnings (2:12–24; 3:2–3, 17–21) Paul does not forget, in this connection, to remind them of Him to whom they owe a whole-hearted allegiance, their Lord and Master, Jesus Christ (4:1).

The great doctrinal object, the Supremacy of Christ, is also set forth as is markedly manifest in the Epistles of Colossians and Ephesians. The whole Christian creed,

"the incarnation, passion, and exaltation of Christ" is expressed in the second chapter (2:5–11), "That at the name of Jesus every knee should bow, of things in heaven, and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." The great end to be attained is likeness to Christ (2:5).

Time of Writing.—This epistle is generally regarded as the latest of the letters written during the first imprisonment in Rome, and in the same year with those to the churches at Colossæ, and Ephesus. It was probably sent to Philippi shortly after the other Epistles (Colossians, Philemon, and Ephesians) had been dispatched to Asia Minor.

Principal Divisions and Chief Points.—This epistle is divided into two parts.

First part (1:1–3:1).

1. Introduction (1:1–2:4). (a) Greeting. (b) Paul's thanksgiving, joy in the fellowship, and prayer for the Philippians. (c) An account of the rapid spread of the gospel in Rome and the apostle's rejoicing that Christ is preached. (d) Exhortation to unity in Christ.

2. Doctrinal (2:5–12). In this short passage we have the Christian creed in brief form. "The Godhead of Christ and His Manhood—His Pre-existence and His Incarnation—His Passion and His Exaltation."

3. Conclusion of the first part (2:13–3:1). (a) Renewed exhortation to an upright and blameless Christian life. (b) The return of Epaphroditus. (c) Farewell message.

Second part (3:2–4:23). This section seems to have been added after the letter had been finished.

1. Warnings (3:2–21). (a) Against Judaic errors. Paul could boast that he had been a good Jew and scrupulously kept the law, yet he renounced all that he might win Christ. True righteousness can come only through faith in Christ. (b) Against a false idea of the liberty of

the gospel; whereby men, claiming to be Christians, walked in evil ways.

2. Final exhortations (4:1–9) to steadfastness, unity, joy, and the following of all good in Christ. Acknowledgment of gifts and benedictions (4:10–23).

QUESTIONS

What is the question at issue in this group of Epistles? What the reason for raising this question? What answer is given? What attention is now paid to this question? When were these Epistles written? How were they sent? What can be said of the Epistles to the Colossians? The church at Colossæ, how was it organized? What was the occasion of this Epistle? What the central thought? What the time and place of writing? Give the principal divisions and chief points. What was the occasion of the Epistle to Philemon? Give the principal divisions and chief points. What can be said of the Epistle to the Ephesians? Give an account of the founding of this church. What can be said of the title and time of writing? What is the subject? Give the principal divisions and chief points. What can be said of the Epistle to the Philippians? How was this church organized? What was the occasion of the Epistle? What the objects? Give the time of writing. Give the principal divisions and chief points.

III. PAUL'S WRITINGS

STUDY X

PASTORAL AND PERSONAL

FOURTH GROUP OF EPISTLES

FIRST TIMOTHY. TITUS. SECOND TIMOTHY

ANALYSIS

The Place of the Epistles—When Written.

Paul's Fourth Missionary Journey—Notices and Time. The First Trip Eastward. The Trip Westward to Spain. The Second Trip Eastward. The Second Imprisonment of Paul.

The Questions Discussed—The Personal Element. The Doctrinal Part. The Practical Teaching. The Special Theme.

Paul's Last Declaration of His Faith.

The First Epistle to Timothy—Timothy. Time and Place. Purpose. Principal Divisions and Chief Points.

The Epistle to Titus—Titus. Purpose. Time and Place. Principal Divisions and Chief Points.

The Second Epistle to Timothy—The Last Words of Paul. Time and Place of Writing. Purpose. Principal Divisions and Chief Points.

III. PAUL'S WRITINGS

STUDY X

PASTORAL AND PERSONAL

FOURTH GROUP OF EPISTLES

FIRST TIMOTHY. TITUS. SECOND TIMOTHY

THE PLACE OF THE EPISTLES

When Written.—It is generally agreed among scholars that no place can be found for the writing of First Timothy, Titus, and Second Timothy in the period covered by Luke in his narrative in Acts.

Agreeing with the tradition of the church, however, the opinion of many eminent scholars is that Paul was released from the first Roman imprisonment (Acts 28:16, 30), that he again took up his missionary work, and at the end of a few years of such work, he was a second time imprisoned and suffered martyrdom under the Roman Emperor Nero.

It was during this period between the first and second imprisonments that First Timothy and Titus were written. Second Timothy was written during the second imprisonment at Rome, and at the time when Paul was expecting his sentence of death. Eusebius (H. E. 2:22–2) says, that "at the end of the two years of imprisonment, according to tradition, Paul went forth again upon the ministry of preaching; and in a second visit to the city ended his life by martyrdom under Nero, and that during his imprisonment he wrote the Second Epistle to Timothy."

PAUL'S FOURTH MISSIONARY JOURNEY

Notices and Time.—From the notices given in the Epistles and other sources the probable course of the missionary travels of Paul from 63–67 A.D. has been reconstructed.

The First Trip Eastward.—When Paul wrote to the church at Philippi (2:24) and to Philemon at Colossæ (22 v.) he evidently expected to be released from his imprisonment very soon and to see his beloved Philippian church and Philemon. He was so sure of speedily visiting Colossae that he asked that a lodging be prepared for him. With Paul to plan was to act and it is quite possible that he undertook this trip immediately upon his release from prison. He probably also visited Ephesus and a number of other cities.

The Trip Westward to Spain.—In the Epistle to the Romans Paul declared his intenton to visit Spain (Rom. 15:24, 28). It is probable that he, upon his return from the visit to Asia Minor, remained for a very short time in Rome and then made a voyage to Spain.

The tradition of the early church is very pronounced upon this voyage to Spain. Clement of Rome (Cor. 5) speaks of Paul "having reached the furtherest bound of the west." This could hardly mean anything but Spain. The Muratorian Fragment names "the departure of Paul from the city to Spain."

The Second Trip Eastward.—We can now, from notices in First and Second Timothy and Titus, quite closely follow Paul in his travels. From Spain he probably went by various stages to Ephesus, where as he tells us (1 Tim. 1:3) he left Timothy in charge when he went into Macedonia. From Macedonia he probably wrote his first letter to Timothy (1:3). From Macedonia he went to Troas and from Troas to Miletus (2 Tim. 4:13). On account of sickness Trophimus was left at Miletus (2 Tim. 4:20). He next probably visited Crete, where

he left Titus (Titus 1:5). From Crete it is thought that Paul went to Corinth (2 Tim. 4:20) where he left Erastus and in all probability wrote to Titus (1:5). In the letter to Titus Paul speaks of being at Nicopolis and of his intention to spend the winter in that city (Titus 3:12). But these notices of places are by no means exhaustive. They show, however, how wide were Paul's last travels.

The Second Imprisonment of Paul.—It is by no means unlikely that the enemies of Paul, of whom we hear so much in the first three missionary journeys, were stirred to renewed activity by again seeing him at liberty and conducting an active missionary campaign. But with a prisoner on parole from the Imperial Court the local magistrates could do nothing. But a new element came in. The great fire, which destroyed so large a part of the city of Rome on the 18th of July, 64 A.D., was used by the Emperor Nero as an excuse for starting a great persecution against the Christians. This was done to divert the odium of the starting of the fire from himself, for he had sung and danced the "Mime of the Burning of Troy" from a turret of his palace during this great conflagration. It was some time before this persecution was extended to the provinces and Paul's enemies saw their opportunity to accuse him to the Imperial Court, where under the circumstances they would then find a ready hearing. Paul was probably rearrested at Nicopolis where he intended to winter (Titus 3:12) and hurried off to Rome. This time he endured no light imprisonment. Onesiphorus had difficulty in finding him (2 Tim. 1:16, 17) and he was closely confined in a common criminal dungeon (2 Tim. 2:9). From this dungeon he wrote the Second Epistle to Timothy and from thence he went to his death.

THE QUESTIONS DISCUSSED

The Personal Element in these epistles is quite large both in respect to Timothy and Titus and Paul himself, but it is quite evident that this element is not the chief cause for the writing.

The Doctrinal Part.—Paul is here as strenuous for the need of repentance, the atonement through Jesus Christ and His sole sufficiency as Mediator, Savior, and Lord of all (1 Tim. 1:15–17; Titus 2:13; 3:4–7), as in his other Epistles. There are also enemies of the truth who are to be opposed (2 Tim. 3). It is quite evident from what Paul says in the second chapter and elsewhere in Titus and Second Timothy that the Colossian heresy is already bearing its evil fruit and is likely in the future to do great injury to the churches.

The Practical Teaching about the necessity of developing and conserving the Church's system of government occupies, however, the chief place. "The two notes which are struck again and again are: First, 'Hold fast the tradition, the deposit of faith.' Second, 'Preserve order in the church.' In short this group of Epistles constitutes Paul's last will and testament in which he gives his final instructions for the maintenance and continuity of the faith."

The church of Jesus Christ must have form and order. The truth must have a proper shelter. Churches must have and observe certain regulations. There must be proper officers.

The gospel is applied to outward conduct. Great stress is laid upon the character of church officers (1 Tim. 3:1–13; Titus 1:5–7). Pastors are directed how they should bear themselves toward church members and what they should teach (1 Tim. 5; Titus 2). The conduct of the Church in the presence of the heathen world and its magistrates is set forth (Titus 3). Instruction is given in regard to public worship (1 Tim. 2). The

most effective barrier against all forms of evil, it is declared, is a diligent study of the Scriptures and a fervent preaching of the word (2 Tim. 3:13–4:5).

The Special Theme then is, "The constitution, methods, and conduct of the early churches." (1 Tim. 2:1, 2, 8, 9–12; 3:1–13; Titus 1:5–14; 2:1–10; 3:1, 2, 8–11, 13, 14; 2 Tim. 2:2, 14–18; 3:6–9).

PAUL'S LAST DECLARATION OF HIS FAITH

The famous passage in 2 Timothy (4:6–8) shows how the Great Apostle went triumphantly to his death. It is a declaration of the sustaining power of his faith in the Savior whom he had everywhere proclaimed.

"I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

THE FIRST EPISTLE TO TIMOTHY

Timothy was one of the close companions of Paul. His father was a Greek and his mother a Jewess, by the name of Eunice, (2 Tim. 1:5; Acts 16:1). He was a native of Lystra, Paul took him as his companion in travel and addressed two Epistles to him; he was sent on a number of important missions. Timothy is mentioned twenty-four times by name in the Acts and Epistles; from these notices we can construct his itinerary with Paul and see how beloved and how trusted he was by the Great Apostle. During Paul's last journey he left him in charge of the affairs of the church at Ephesus (1 Tim. 1:3). When Paul was apprehended a second time and lying in a dungeon at Rome, in expectation of death, he wrote Timothy the last letter (2 Timothy) he

ever penned, and besought him to come to him as speedily as possible (2 Tim. 4:9).

Time and Place of Writing.—Paul in all probability wrote the First Epistle to Timothy from Macedonia (1 Tim. 1:3) in the year 66 A.D.

The Purpose "involved is through the instruction and exhortation of Timothy, to purify, strengthen, and elevate the Christian life of the church in Ephesus." This teaching is put in such a way that it is applicable to every Christian minister and church.

Principal Divisions and Chief Points.

1. Greeting (1:1, 2).

2. The True teaching of the gospel (ch. 1). Timothy is warned against false teachers and reminded of the aim and end of life in Christ.

3. The order and regulation of public worship (ch. 2). (a) Prayer for those in authority and for all men. (b) Instruction. There is one God and one Mediator (Christ) between God and man. (c) Conduct of men and women in the church assemblies.

4. Qualifications of the church officers (ch. 3). (a) The ideal minister. (b) The ideal deacon and the ministering women. (c) Conclusion of chapter. Paul declares his intention to visit Timothy. An ascription of praise.

5. The government of the Christian church and community (ch. 4–6). In these three chapters Timothy is charged by Paul to keep before him a high view of the church and its grand destiny. (a) Timothy, as a teacher, is reminded of his commission to put the church on guard against errors of doctrine and life (ch. 4). (b) Timothy is shown how he should bear rule and conduct himself towards the elders and women of his congregation. Paul adds instructions in regard to a man's care for his family, support of the ministry, discipline of offenders, etc. (ch. 5). (c) Relations of masters and servants. Right attitude of believers in Christ toward riches. The

chief thing is to follow after righteousness, godliness, faith, love, patience, meekness, and to fight the good fight of faith" (6:1–19). (d) Closing charge to Timothy with benediction (6:20, 21).

THE EPISTLE TO TITUS

Titus was a beloved disciple of Paul. He was a Gentile and was taken by Paul to Jerusalem and was made a test case of the freedom of the gospel and was not compelled to be circumcised (Gal. 2:1–5). He is mentioned by name, by Paul, twelve times in four of the Epistles (2 Cor. 2:13; 7:6, 13, 14; 8:6, 16, 23; 12:18; Gal. 2:1, 3; 2 Tim. 4:10; Titus 1:4). The early church tradition is that Titus was descended from the royal family of Crete. He was an able and capable missionary. We have no account of his conversion. He might have come first in contact with Paul and been converted when the Great Apostle visited Crete on his way to Rome as a prisoner (Acts 27:7–13). Some time was spent at this island by Paul's company (Acts 27:9). Paul again visited Crete after his first Roman imprisonment and when he went away he left Titus in charge of affairs (Titus 1:5), "To set in order things that are wanting and to ordain elders in every city." This message of Paul to Titus not only shows the confidence which Paul reposed in him, but also how widespread Christianity was in Crete. After Titus had completed his special work in Crete he was to rejoin Paul at Nicopolis (Titus 3:12).

The Purpose of this letter is to show Titus what he is to do, in his work with the churches, and how to do it.

Time and Place of Writing.—It is thought that this Epistle was written from Corinth in 66 A.D.

Principal Divisions and Chief Points.

1. Greeting and subject of the Epistle (1:1–5). Titus is left in Crete to accomplish certain things (1:5) after which he is to rejoin Paul (3:12).

2. The kind of officers to be appointed in the Cretan churches (1:5–16). Special moral and spiritual fitness is set forth as necessary in view of the peculiar character of the Cretans and certain forms of doctrinal error.

3. The instruction to be given to the Cretans (2:1–3:11). (a) "The things which become sound doctrine." (b) Practical teaching for the proper regulation of the conduct of all classes. (c) The foundation of the instruction rests upon Christ. (d) Proper attitude of the Christian community toward the Pagan world; magistrates and those who have not yet believed in Christ. Kindness and gentleness and the avoidance of foolish questions best reveal the spirit of Christ by those who profess His name. (e) Parting requests and benediction (3:12–15).

THE SECOND EPISTLE TO TIMOTHY

The Last Words of Paul.—This Epistle is of special interest as it contains the last recorded words of Paul to his faithful disciple, Timothy. The Great Apostle is writing from a strict prison confinement (1:16, 17; 2:9). He has had a first preliminary trial (4:16) and this was of such a dread nature that none of his friends dare to stand with him, yet he rejoices in his Lord that He stood by him and strengthened him. He feels however that his end is near and gives a magnificent testimony of his faith (4:6–8). He urges Timothy to come to him in Rome and bring Mark with him (4:9, 11).

Time and Place of Writing.—It was written by Paul in prison at Rome 67 A.D.

The Purpose.—Paul shows here his care for the churches, their upbuilding in the faith and their proper regulation of the things that pertain to worship and organization. Timothy, as a preacher of the Word, has his personal responsibility, for the upbuilding of the churches, presented to him.

Principal Divisions and Chief Points.

1. Greeting and thanksgiving (1:1–5).

2. The Christian conduct of Timothy (1:6–2:14) Paul exhorts Timothy not to allow himself to be daunted by fear of opposition or suffering in doing his work for Christ. He encourages him by, (a) The great revelation and power of the gospel. (b) His own work. (c) The sure hope of a great reward.

3. Timothy as a preacher of the Word (2:15–4:5). Paul exhorts Timothy, (a) To study to show himself a workman. (b) In the perilous times that are coming to feed on the Word of God and preach it in season and out of season.

4. Last words of Paul (4:6–22). The Apostle now turns to himself and speaks of his coming martyrdom. He is ready to be offered, he has fought a good fight. He beseeches Timothy to come and see him and bring Mark. He refers to his first hearing when every friend left him alone and only the Lord stood by him. He, after various messages, closes with the usual benediction.

QUESTIONS

What is the place of these Epistles in Paul's life? What can be said of Paul's fourth missionary journey; the first trip eastward, the trip westward to Spain, and the second trip eastward? How did Paul come to be imprisoned a second time? What are the questions discussed in these Epistles; the personal element, the doctrinal part, the practical teaching, and the special theme? What is Paul's last declaration of faith? What can be said of the First Epistle to Timothy; Timothy's life, time, and place of writing, the purpose, and the principal divisions and chief points? What can be said of the Epistle to Titus; the life of Titus, the purpose, time, and place of writing, and the principal divisions and chief points? What can be said of the Second Epistle to Timothy; the last words of Paul, time and place of writing, and the principal divisions and chief points?

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